

MIMAMSA SUTRAS OF JAIMINI



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**MIMAMSA SUTRAS OF JAIMINI**

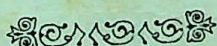


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## CHAPTER X.

### PĀDA I.

We have seen in the foregoing chapters that the प्रकृति is the model sacrifice, and the विकृति is the modified sacrifice; that certain details are transferred to the modified sacrifice and this transference in general was described in chapter VII. In chapter VIII, it was described which particular sacrifice was the model of a modified sacrifice. When the principle of transference called अतिदेश by the मीमांसा was fully established in chapters VII, and VIII, it was described in chapter IX, how certain details had to be modified in order to suit the occasion; this doctrine is called ऊह or adaptation. In chapter X. we have to see what details of the model sacrifice are unnecessary in the modified sacrifice and are, therefore, to be omitted. This doctrine is called the doctrine of वाध or omission, or suspension; it is just the opposite of ऊह. Where ऊह is necessary, the doctrine of वाध does not apply. It is divided into 3 main divisions according to भाट्टदीपिका-

#### वाध

अर्थलोपात्

प्रत्याग्नानात्

प्रतिषेधात्

In other words, suspension is by implication, by express text and by prohibition. Others have divided it into प्राप्तवाध and अप्राप्तवाध. Now let us see how this principle of suspension is explained in the present chapter.

Abdikaraṇa I. sūtras 1-3 dealing with the subject of suspension of those details of the model sacrifice, which are of no purpose in the modified sacrifice.

विधेः प्रकरणान्तरेऽतिदेशात्सर्वकर्म स्यात् ॥ १०।१।१ ॥



विधेः of the command ; प्रकरणान्तरे in the context of others ; अतिदेशात् by reason of transfer ; सर्वकर्म the whole action ; स्यात् is.

1. By reason of the transfer of the command in the other context, the whole action should be performed.

The objector says that when the proceedings of the model sacrifice, are transferred to the modified sacrifice, it means the transfer of the whole action.

अपि वाऽभिधानसंस्कारद्रव्यमर्थे क्रियेत तादर्थ्यात्

॥ १० । १ । २ ॥

अपि वा on the other hand ; अभिधानसंस्कारद्रव्यम् the mantras, the purificatory rites and the substance ; अर्थे in an object ; क्रियेत is done ; तादर्थ्यात् by reason of their being for it.

2. On the other hand the mantras, purificatory rite and substance are with a purpose by reason of their being for it.

The author says that the subordinate acts such as pounding and cleaning are performed upon a substance to produce a certain effect in the model sacrifice ; if there is no necessity of performing such act in the modified sacrifice, the act will not be performed by reason of the inapplicability of the चोदक text.

तेषामप्रत्यक्षविशिष्टत्वात् ॥ १० । १ । ३ ॥

तेषाम् their ; अप्रत्यक्षविशिष्टत्वात् being specialized by the invisible effect.

3. By reason of their being specialised by the invisible effect.

The author gives a reason in support of his view ; he says that the मंत्र, संस्कार, क्रिया and द्रव्य are laid down by the text in the model sacrifice to produce certain invisible effect ; they are, therefore, necessary ; but when any of them is not necessary in the modified sacrifice, the principle of वाच comes into play. As cooking of कृष्णल, though unnecessary, is done under a special text “स्वयंदितंवर्हिर्भवति” “The self-cut grass is used.” In such a case the material of the model sacrifice is not imported. स्वयंकृतावेदिर्भवति” “The self-constructed altar is used”. In such a case no ground is dug and prepared for an altar ; स्वयंशीर्षाशाखा भवति “The branch cut by one's self is used:” in such a case, a sword is unne-



cessary. In this view the accompanying ceremonies such as reciting of the mantras are omitted.

The same अधिकरण is explained differently and is called "dealing with suspension of pounding of कृष्णल"

There is a प्राजापत्य ceremony in which चरु is offered. There is a text in that connection "प्राजापत्यं चरुं निर्वपेच्छतकृष्णलमायुष्कामः" "One who is desirous of long life, shall offer hundred pieces of gold weighing one *ratti* each in the shape of चरु consecrated to प्रजापति"

In a model sacrifice, it is laid down "व्रीहीनवहति" "he pounds the wild rice" So accordingly, removal of husk by pounding the कृष्णल should be done; but there is no necessity of doing so, because there is no husk; similarly boiling or cooking of it, will not be performed. The same argument of the objector and the author as discussed above will apply.

The अधिकरण is interpreted in a third way and is called "dealing with the suspension of invocation of विष्णु in boiled rice consecrated to विश्वदेवास"

There is, a text in connection with काम्यैष्टि. "वैश्वदेवं चरुं निर्वपेद्भ्रातृव्यवान् । तंवर्हिषदं क्रत्वा शस्यया स्फेप न्यूहेत् । इदमहममुंचामुंचयूहाभीति । यद्विष्यात्तं ध्यायन् यदधो विमृद्येद्य स्फय आश्लिष्येत् तद्विष्णवे उरुक्रमायावद्येत्" ॥ "One who has an enemy, shall offer the boiled rice consecrated to विश्वदेवास. Placing it on grass, let him divide it with the cudgel and sword, saying 'I divide this and that'. Thinking one whom he dislikes, let him offer the boiled rice that falls down or sticks to the wooden sword, to Viṣṇu of great strides."

The चरु is to destroy an enemy. In it some rite in addition to आग्नेय पुरोडाश which is the model, is performed. The remnants of the पुरोडाश after the sacrifice are placed on the grass; they are divided into 4 parts by the hand for the purpose of being eaten up by the priests; 'this is for ब्रह्मा, this is for अश्वयु', this is for होता and this is for अग्नीध्रः'. These different portions are thus ear-marked. Here in the present case on account of the cruel nature of the act, the division instead of being made by the hand, is done by means of the thin-edged cudgel and sword, with a mantra इदमिदमहं ब्रह्मभागं न्यूहामि "I divide this and this, the share of ब्रह्मा"; it is, therefore, an additional act. At that time, if by chance the चरु falls down on the ground or sticks to the cudgel, then that fallen or stuck चरु should be offered to विष्णु and at the time of division and offering, the enemy should be kept in view. In the वैश्वदेव



ceremony, at the time of falling or sticking of the चरु, the वैष्णवयाग is prescribed. In वैश्वदेव, the आचार and प्रयाज which are the subordinate acts will benefit the वैष्णवयाग and will not be separately performed. In it there is an invocation mantra "विश्वानुदेवानावह" "Bring all the gods." In विष्णुयाग the invocation मंत्र is "विष्णुमावह" "Bring Viṣṇu" In the वैश्वदेव during the interval of सामधेनी and प्रयाज, the होता reads the invocation formula; but that is the time to invoke the वैश्वदेव but not विष्णु, because विष्णुयाग is performed at the time of falling or sticking of the चरु after the performance of प्रयाज, अरिष्टहोम and division of पुरोडाश cake. So for the reasons given above, there is no necessity of invoking विष्णु when विश्वदेव have been invoked, it is therefore, unnecessary and improper. The same arguments of the objector and the author apply and the conclusion is that invocation of विष्णु is omitted.

Adhikaraṇa II dealing with the subject that in दीक्षणीया &c. the initial ceremony (आरंभणीया) is omitted.

**इष्टिरारम्भसंयोगादङ्गभूतान्निवर्त्तितारम्भस्य प्रधानसं-**

**योगात् ॥ १० । १ । ४ ॥**

इष्टिः sacrifice ; आरंभसंयोगात् by reason of the connection with the beginning ; अंगभूतात् by reason of its being a part ; निवर्त्तित is suspended ; आरंभस्य of the beginning ; प्रधानसंयोगात् by reason of the connection with the principal.

4. The sacrifice by reason of the connection with the beginning and by reason of its being a part, is suspended because the beginning is connected with the principal.

There is a उद्योतिष्टोम sacrifice "उद्योतिष्टोमेनस्वर्गकां योजेत" "Let one desirous of heaven perform a उद्योतिष्टोम." In it there are many proceedings belonging to दर्शपूर्णमासयाग, its models ; amongst them, दीक्षणीया is one "आग्नावैष्णवमेकादशकपालं निर्वपेत्" "Let him offer a cake baked on eleven earthen pans to Agni and Vishnu".

In the model sacrifice there is an आरंभणीयेष्टि "आग्नावैष्णवमेकादशकपालं निर्वपेद्दर्शपूर्णमासावात्तममाणः सरस्वत्यै चरुं सरस्वते द्वादशकपालमग्नये भगिने अष्टाकपालं निर्वपेद्दः कामयेत भग्यन्नादः स्यात्" "Let one who commences full and new moon sacrifices, offer cakes baked on eleven earthen pans to Agni and Viṣṇu, boiled rice to सरस्वती, cakes baked on twelve earthen pans to सरस्वत् ; one who desires that he may become fortunate and owner



of corn shall offer cakes baked on eight earthen pans to the fortunate Agni”.

The question is, should the आरंभणीयेष्टि be performed in दीक्षणीया thus transferred to ज्योतिष्टोम? The reply of the author is in the negative because the इष्टि is a prefatory ceremony only and when दीक्षणीया has become a part of ज्योतिष्टोम which is principal, the introductory ceremony of the ज्योतिष्टोम having been performed, there will be no occasion for performing the prefatory ceremony of the दीक्षणीया.

Adhikaraṇa III dealing with the subject that in अनुयज्ञ &c. the आरंभणीयेष्टि is suspended.

**प्रधानाच्चान्यसंयुक्तात्सर्वारम्भान्निवर्त्ततानङ्गत्वात्**

॥ १० । १ । ५ ॥

प्रधानात् being principal ; च and ; अन्यसंयुक्तात् being connected with the other ; सर्वारंभात् by reason of the beginning to all ; निवर्त्तत are suspended ; अङ्गत्वात् by reason of there being no parts.

5. And being principal and connected with another and by reason of the beginning to all, they are suspended, because they have no parts.

There is a राजसूययज्ञ “राजसूयेनस्वाराज्यकामो यजेत” “Let one desirous of self-sovereignty perform a राजसूय. In it there are iṣṭi, animal, soma, grass sacrifices ; the question is, whether in अनुमति which pertain to इष्टि, the introductory ceremony is to be performed or not. The reply of the author is in the negative ; though they are principal sacrifices, yet being with another principal sacrifice they are omitted. The ज्योतिष्टोम is also said to be the beginning by reason of accomplishing all desires ; the अग्निष्टोम is also said to be the first ; so every one is to be the first and the अनुमति are also the first ; so there can not be an आरंभणीयेष्टि.

Adhikaraṇa IV Sūtra 6-8 dealing with the subject that the आरंभणीयेष्टि is suspended in आरंभणीया.

**तस्यां तु स्यात्प्रयाजवत् ॥ १० । १ । ६ ॥**

तस्यां in it ; तु on the other hand ; स्यात् is ; प्रयाजवत् like प्रयाज.

6. On the other hand, there is in it like प्रयाज.

See the quotation under the commentary on सूत्र 4. (at p. 602) The question is, whether आरंभणीया is to be performed in the आरंभणीया. The reply of the



objector is that it should be performed just as प्रयाजः are performed,

**न वाङ्मभूतत्वात् ॥ १० । १ । ७ ॥**

नवा not so ; भूतत्वात् by reason of its being a part.

7. Not so, by reason of its being a part.

The author says no; the आरम्भणीया should not be performed in आरम्भणीया because it is itself a part of दर्शपूर्णमास; it is a prefatory ceremony of the दर्शपूर्णमास; there can not be another prefatory ceremony in it.

**एकवाक्यत्वाच्च ॥ १० । १ । ८ ॥**

एकवाक्यत्वात् by reason having a unity of sentence ; च and.

8. And by reason of having a unity of sentence.

The author gives another argument in support of his view ; if you hold that आरम्भणीया is to be performed in an आरम्भणीया, it will split the unity of a sentence which is always to be shunned by a मीमांसक.

Adhikaraṇa V. dealing with the subject that in the case of a peg, offering pertaining to यूप is suspended.

**कर्म च द्रव्यसंयोगार्थमर्थाभावान्निवर्त्तत तादर्थ्यं श्रु-  
तिसंयोगात् ॥ १० । १ । ९ ॥**

कर्म ceremony ; च and ; द्रव्यसंयोगार्थम् with an object in connection with the substance ; अर्थाभावात् by reason of the failure of that object ; निवर्त्तत is suspended ; तादर्थ्यं is for it ; श्रुतिसंयोगात् by reason of the connection with the Vedic text.

9. And the ceremony is with an object in connection with the substance and is suspended by reason of the failure of that object ; it is for it by reason of the connection with the Vedic text.

In a ज्योतिष्टोम sacrifice there is an अग्नीषोमीय animal “योदीक्षितो यदग्नीषोमीयं पशुमालभते” “One who is initiated brings an अग्नीषोमीय animal for a sacrifice.” In connection with it, it is laid down ; “यूप मच्छेद्यता होतव्यम् । नहि दीक्षितस्याग्नौ जुहोति । आज्यं चारुं चादाय यूपस्यांतिके अग्निं मथित्वा यूपाहुतिं जुहोति” “Let one desirous of cutting and making a sacrificial post, perform a homa ; he shall not make an offering in the fire of the initiated: taking clarified butter and pieces of wood and having produced fire by



friction near the sacrificial pillar, he shall offer oblations pertaining to the sacrificial post."

In connection with साचस्क, it is said "खलेवालीयूपोभवति" There is no sacrificial post but only the peg to which a bullock is tied. Now the question is, whether the offering in connection with यूप is to be made in such a case where a peg is used to tie an animal. The reply of our author is in the negative, because the offering is for the purpose of यूप and when that is absent, no offering is to be made; because a यूप is separately prepared and the peg which has already been made, is used as यूप; so there is no necessity of the offering in connection with the sacrificial post.

Adhikarṇa VI. Sūtras 10-13 dealing with the subject that in a साचस्क, the offering to pillar is suspended.

**स्थाणौ तु देशमात्रत्वादनिवृत्तिः प्रतीयेत ॥१०॥११॥**

स्थाणौ in a pillar; तु on the other hand; देशमात्रत्वात् by reason of the restriction to the locality; अनिवृत्तिः no suspension; प्रतीयेत appears.

10. On the other hand, in a pillar by reason of the restriction to the locality, it appears that there is no suspension.

In connection with the अग्नीषोमीय animal, there is a text "स्थाणौ स्थाण्वाहुतिर्ब्रूतेति" "In the case of a pillar, he offers oblations relating to the pillar." The question is, whether स्थाण्वाहुति is to be performed in a साचस्क or not. The reply of the objector is that it should be performed, because it directly benefits the ceremony भारादुपकारक. When the wood is removed from a tree for the purpose of a यूप, the remaining portion of the tree from the root upwards is called स्थाणु; a certain ceremony in connection with it is performed and offering is made "वनस्पते शतवल्शो विरोहहत्वात्रश्चनेजु-होति" तै. सं. ६।३।३।३. "He offers oblations in the lower part of the tree saying, arise, O! Lord of the forest with hundred offshoots."

**अपि वा शेषभूतत्वात्संस्कारः प्रतीयेत ॥ १० । १ । ११ ॥**

अपि वा on the other hand; शेषभूतत्वात् by reason of being subsidiary action; तत्संस्कारः its purificatory rite; प्रतीयेत appears.

11. On the other hand, by reason of its being a subsidiary action, it appears to be a purificatory rite.

The author says that it is not भारादुपकारक but only a संनिपात्योपकारक (see at p. 186) because it appears to be a purificatory rite in connection with यूप "यूपमच्छेद्यतास्थाण्वाहुतिः कर्तव्या" "One desirous of cutting a sacrificial post shall



offer oblation pertaining to a pillar." The rite is not in connection with the स्थाणु, but it is for the purpose of यूप. When the wood is separated from the tree, the rite is performed to sanctify the pillar; just as a garland worn by a preceptor is placed in a holy place by the students because it was worn by their spiritual preceptor; so here also the ceremony is with the object of यूप. It does not, therefore, directly benefit the sacrifice but only indirectly. So when there is no यूप, no ceremony in connection with स्थाणु is necessary.

**समाख्यानं च तद्वत् ॥ १० । १ । १२ ॥**

समाख्यानं, समाख्या naming; च and ; तद्वत् like it.

12. And the समाख्या is like it.

The author now relies on the समाख्या argument ; स्थाण्वाहुति is षष्ठीतत्पुरुष i. e. the offering to the pillar ; when there is no यूप, there is no pillar and the आहुति in connection with it, therefore, fails.

**मन्त्रवर्णश्च तद्वत् ॥ १० । १ । १३ ॥**

मन्त्रवर्ण inference from the text ; च and ; तद्वत् like it.

13. And the inference from the text is like it.

The author relies on the लिंग argument. "अतस्त्वं देववनस्पतेशतवृक्षोविरोह । R. V. III. 8. 11 ; T. S. I. 3. 5. 1 ; T. B. 1. 2. 1-5. "Therefore. O! god, the lord of the forest, fructify with hundred-fold branches."

The मन्त्र is also in honour of यूप which is separated from the tree. This also shows that this ceremony is a purificatory rite and सन्निपत्यपोकारक. It ought not to be performed on a peg in connection with सायक.

Adhikarana VII sutras 14-15. dealing with the subject that the उत्तम प्रयाज is a purificatory rite.

**प्रयाजे च तन्न्यायत्वात् ॥ १० । १ । १४ ॥**

प्रयाजे in a प्रायाज ; च and ; तन् न्यायत्वात् by reason of the same argument.

14. And in प्रयाज, by reason of the same argument

In दर्शपूर्णमासयाग, there is उत्तमप्रयाज and in connection with it, it is said "स्वाहाकारयजति" "He offers स्वाहा oblation." The question is, whether it is आरादुपकारक or only a purificatory rite like the स्थाण्वाहुति mentioned in the preceding अधिकरण. In प्रयाज, ghee offerings are made to differ ent



deities, स्वाहाग्निं, स्वाहा सोमं, स्वाहा प्रजापतिं, स्वाहाग्नीषोमी” “Swâhâ to Agni, Swâhâ to Soma, Swâhâ to Lord of the universe, Swâhâ to Agni and Soma.

The reply of the author is that as स्थापाहुति is a संस्कारकर्म, so is प्रयाज, It is only to remember the deities that the different आज्याहुतिस (ghee offerings) are made; the invisible effect is produced from the principal sacrifice, the प्रयाज offering being only a subordinate act.

**लिङ्गदर्शनाच्च ॥ १० । १ । १५ ॥**

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

15. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument and says that the same inference is also from the text “स्वाहाग्निं, स्वाहा सोमं, स्वाहासवितारं, स्वाहासरस्वतीं स्वाहापूषणं” “Swâhâ to Agni, Swâhâ to Soma, Swâhâ to Son-god, Swâhâ to Saraswati, Swâhâ to पूषा. These texts show that it is a purificatory rite of the deities. The principle of वाच will, therefore, apply.

Adhivartana VIII sūtras 16-18 dealing with the आरादुपकारक nature of the अग्नियाग.

**तथाज्यभागान्गिरपीति चेत् ॥ १० । १ । १६ ॥**

तथा similarly ; आज्यभाग the ghee offering ; अग्निः fire ; अपि also ; इतिचेत् if you say.

16. “And in the same way the ghee offering to अग्नि also,” if you say.

The objector says that in the same way the ghee offering to अग्नि i. e. अग्नियाग is also governed by the same principle as laid down in the preceding अधिकरण. It is also a संस्कार कर्म of a deity. It is just like प्रयाज offerings.

**व्यपदेशाद्देवतान्तरम् ॥ १० । १ । १७ ॥**

व्यपदेशात् by reason of definition ; देवतान्तरम् the other deity.

17. By reason of designation, the other deity.

The author says that the principal deity is अग्नि and the other deities come under him. अग्निमग्नआवहसेमतावह अग्निमावह” “O ! Agni, bring, Soma, bring Agni”. So we see the god अग्नि is the principal deity. So the offering to him benefits him directly ; it is आरादुपकारक.

**समत्वाच्च ॥ १० । १ । १८ ॥**



समत्वात् by reason of equality ; च and.

18. By reason of equality.

The author relies on another argument in support of his view. He says that the sacrifice and deity are on equal footing ; the sacrifice is in honour of the deity ; there can be no sacrifice without a deity. So there is a reciprocal relationship with the sacrifice and the deity.

“अग्नीषूवाएतौ यज्ञस्य यदाघारौ चक्षुषीवाएतौ यदाज्यभागौ यत्प्रयाजा इज्यन्ते घर्मवा एतद्यज्ञस्यक्रियते वर्म यजमानस्यभ्रातृव्यस्य अभिभूत्यै” “These ghee offerings are the *Soma* libations of the sacrifice ; the portion of the ghee with which प्रयाज offering is made, is like its two eyes ; it serves as an armour of the sacrifice ; it is an armour for the prosperity of the sacrificer's brother's son (it is an armour against the prosperity of the sacrificer's enemy.)”

So the अग्नियाग confers benefit directly. In this view, the principle of वाध will not apply.

Adhikaraṇa IX sūtras 19-33 dealing with the subject that the animal cake sacrifice is purificatory of the deity.

पशावपीति चेत् ॥ १० । १ । १६ ॥

पशौ in animal ; अपि also ; इतिचेत् If you say.

19. “In animal also” if you say.

There is an अग्नीषोमीय animal in a ज्योतिष्टोम ; “आसोमं वहंत्यग्निं प्रतिष्ठितौ तौ सम्भवतौ यजमानमभिसम्भवतो वरुणं पाशाभ्यां वा एषोभिधीयते योदीक्षितो यदाग्नीषोमीयं पशुमालभते वरुणं पाशाभ्यामुच्यते” “They bring *Soma* with *Agni* ; make it stable ; they (two) unite ; while bringing forth a sacrificer, he is named with the traps of *Varuṇa* ; when he brings an अग्नीषोमीय animal to a sacrifice, he is discharged from the traps of *Varuṇa*.”

In that connection it is laid down, “अग्नीषोमीयस्य वपया प्रचर्याग्नीषोमीयपशुपुरोडाशमनुनिर्वपति” “Having used the *omentum* of the अग्नीषोमीय animal, he subsequently offers cakes made of animal flesh”. Now the question is, whether a पशुपुरोडाशयाग is आरादुपकारक or with the object of the purificatory rite of the deity. The reply of the objector is that the पशुपुरोडाशयाग is also governed by the principle laid down in Adhikaraṇa VIII, because it directly benefits the sacrifice.

न तद्भूतवचनात् ॥ १० । १ । २० ॥



न not so ; तद्भूतवचनात् by reason of the word being subject to it.

20. Not so, by reason of the word being subject to it

The author expounds his view and says that you are wrong ; the text “आत्मोमंहत्यग्निना प्रतितिष्ठति &c. is an अर्थवाद ; from it, it appears that the deity of the animal is the same as that of the sacrifice. The पुरोडाशयाग by reason of the similarity of the deity, is a purificatory rite of the deity.

**लिङ्गदर्शनाच्च ॥ १० । १ । २१ ॥**

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

21. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument and says that the inference from the text also shows that the पशुपुरोडाश is a purificatory rite of the deity “इन्द्राय वज्रिणं वृषभमालभेत” “To Indra armed with thunderbolt, a bullock should be sacrificed.” In the order of the पशुपुरोडाश, there are two याज्याः ; “इन्द्रं स्नुहि वज्रिणं स्तोमपट्ट” , स्नुहि शूरं वज्रिणं सुप्रतीति”

“Distil for Indra who holds thunderbolt, and whose praise is sung by वृद्ध distil for Indra who is brave, holds thunderbolt and is of good renown,” This shows the unity of the god and also that the ceremony is for the object of देवतासंस्कार.

**गुणो वा स्यात्कपालवद्गुणभूतविकाराच्च ॥ १० । १ । २२ ॥**

गुणः subsidiary ; वा on the other hand ; स्यात् is ; कपालवत् like an earthen pan ; गुणभूतविकारात् by reason of being a modification of the subordinate act ; च and.

22. On the other hand, he is subsidiary like a pan by reason of his being a modification of the subordinate act.

The objector replies that the deity is only subordinate ; the argument that the deity of पशुयाग and पुरोडाशयाग is one, does not support the view that the ceremony is a purificatory rite of the deity, because the earthen pan can be used for both winnowing the rice and for the purpose of baking the cakes ; so in the same way the deities अग्नीषोमः though one and the same in पशुयाग and पुरोडाशयाग, are subordinate. In दर्शपूर्णमासयागः which are the model sacrifices, the dual deities are subordinate. The objector argues that the पशुपुरोडाश is, therefore, आरादुपकारक and is not a purificatory rite of the deity.



अपि वा शेषभूतत्वात्तत्संस्कारः प्रतीयेत स्वाहाकार-  
वदङ्गानामर्थसंयोगात् ॥ १० । १ । २३ ॥

अपि वा on the other hand ; शेषभूतत्वात् by reason of being a subordinate act ; तत्संस्कारः its purificatory rite ; प्रतीयेत appears ; स्वाहाकारवत् like the word 'स्वाहा' ; अंगानाम् of the parts ; अर्थसंयोगात् by reason of the connection with the object.

23. On the other hand, it appears to be a purificatory rite by reason of its being a subordinate act like स्वाहाकार, because the parts are connected with the object.

The author says that the पशुपुरोडाश is a purificatory rite ; it does not directly confer benefit on the sacrifice ; it is a subordinate act for the purpose of the deity, like the स्वाहाकारयाज (oblation by uttering स्वाहा) which has no direct purpose but is only a देवतासंस्कार ceremony. The subordinate acts are only for the benefit of the principal act ; so they are सन्निपात्योपकारक but not आरादुपकारक, because the offering that is made, is to the deity.

व्यृद्धवचनञ्च विप्रतिपत्तौ तदर्थत्वात् ॥ १० । १ । २४ ॥

व्यृद्धवचनम् the text as regards accumulation ; च and ; विप्रतिपत्तौ in case of difference ; तदर्थत्वात् by reason of its being for it.

24. And the text as regards accumulation in case of difference, is for its object.

In a सौत्रामणि, there is a difference of a deity i.e. the deities of the animal and पुरोडाश are different and the text about increase is construed as a purificatory rite of the deity.

“ यद्वैसौत्रामण्यां व्यृद्धं तदस्याः समृद्धं यदन्यदेवत्याः पशुपुरोडाशाः भवन्ति ”

“What is an increase in a सौत्रामणि sacrifice, is its surplus and becomes the animal cakes of other deities.”

So we see that the animals that are in increase are dedicated to the other deities.

गुणेपीति चेत् ॥ १० । १ । २५ ॥

गुणे in a subordinate act ; अपि also ; इतिचेत् If you say.

25. “In a subordinate act also” if you say.



The objector says that the increase according to you is not possible, if it were for the benefit of the sacrifice ; but there is the same difficulty, if you hold it to be a purificatory rite of the deity.

**नासंहानात्कपालवत् ॥ १० । १ । २६ ॥**

न not so ; असंहानात् by reason of no loss ; कपालवत् like an earthen pan.

26. Not so, by reason of no loss, like an earthen pan.

The author gives a reply to the objection ; he says just as a कपाल which is used for winnowing rice is used for baking the पुरोडाश, does no harm to another कपाल ; so a gift made to another deity in पशुपुरोडाश does no harm to the deity of the पशुपुरोडाश.

**गृहाणाञ्च सम्प्रतिपत्तौ तद्वचनं तदर्थत्वात् ॥ १० । १ । २७ ॥**

गृहाणां of the cups ; च and ; सम्प्रतिपत्तौ in the harmony ; तद्वचनं that text ; तदर्थत्वात् by reason of being for that object.

27. And in the harmony of the cups, that text is for that object.

The author gives another reason in support of his view. In the सौत्रामणियज्ञ there is the same deity of the cups of wine ; in connection with it, there is a text about पुरोडाश “नैतेषांपशूनां पुरोडाशा विद्यन्ते ; ग्रहपुरोडाशाह्येते पशवः” “There are no cakes (पुरोडाश) of these animals ; these animals are cakes (पुरोडाश) in the form of cups.” It is said by reason of the absence of the purificatory rite of the different gods in contemplation, that the cups are the पुरोडाश. What is common in them? They are both purificatory of the deities ; if the पुरोडाश is purificatory, the cups are also. So the view that it is a संस्कार is correct and is supported by the लिङ्ग argument.

**गृहाभावे च तद्वचनम् ॥ १० । १ । २८ ॥**

गृहाभावे in the absence of the cups ; च and ; तद्वचनं that text.

28. And in the absence of the cups, that text.

The author says that there is another text “नैतस्यपशोर्ग्रहं गृह्णाति । पुरोडाश वाने षपशुः” “There is no cup of this animal ; the animal has only a cake.” There are 3 sacrifices in a सौत्रामणि viz. आश्विन, सारस्वत and ऐन्द्र animal sacrifices. Having described them and their पुरोडाश, the fourth वाहस्पत्य



sacrifice is laid down. The above text occurs in that connection. In this text, it is shown that there is no cup but only the पुरोडाश. This shows that the cup and the पुरोडाश serve the same purpose and the cup is with the object of the purificatory rite of the deity. This is the author's लिङ्ग argument.

**देवतायाश्च हेतुत्वं प्रसिद्धं तेन दर्शयति ॥१०११२॥**

देवतायाः of the deity ; च and ; हेतुत्वं the reason ; प्रसिद्धं well known ; तेन from it ; दर्शयति is shown.

29. And the reason of the deity is well known ; and from it, it is also shown.

There is a third लिङ्ग argument in support of the view that it is देववासंस्कारः. There is a text 'अग्निभ्यः कामेभ्यः पशवश्चालभ्यन्ते कामावाग्रनय आग्नेया पुरोडाशाभवंतिआग्नेयाहिपशवः' "The animals are sacrificed to Agni for (the accomplishment of) desires, desires are Agni ; the cakes consecrated to Agni are offered ; and the animals are consecrated to Agni."

The text shows that the पुरोडाश cakes are for the deity of the animal; this leads to the conclusion that the पशुपुरोडाश is a purificatory rite of the deity.

**अविरुद्धोपपत्तिरर्थापत्तेः शृतवद्गुणभूतविकारः स्यात्**

**॥ १० । १ । ३० ।**

अविरुद्धोपपत्तिः the application of the procedure which is not contradictory ; अर्थापत्तेः by reason of the inference ; शृतवत् like the boiled milk, गुणभूतविकारः subordinate modification ; स्यात् is.

30. There is the application of the procedure which is not contradictory by reason of the inference, like the boiled milk, though subordinate modification.

The author meets the objection embodied in sūtra 22, where it is said that the minor details in the nature of subordinate actions do not apply to the principal sacrifice performed in honour of अग्नीषोम. The author says that the minor details of अग्नीषोम being the means, should be performed just as in शृतवत् and दधश्चरु where though the milk and curd are intended for gift, yet the प्रणीता ceremonies are performed on them. There is, therefore, no harm in performing them.



स द्वयर्थः स्यादुभयोः श्रुतिभूतत्वाद्विप्रतिपत्तौ तादर्थ्या-  
द्विकारत्वमुक्तं तस्यार्थवादत्वम् ॥ १० । १ । ३१ ॥

स it ; द्वयर्थः having double object ; स्यात् is ; उभयोः of both ; श्रुतिभूतत्वात् by reason of the Vedic text being for it ; विप्रतिपत्तौ in the conflict ; तादर्थ्यात् by reason of its being for its object ; विकारत्वं modification ; उक्तम् laid down ; तस्य its ; अर्थवादत्वम् nature of अर्थवाद.

31. It has a double object by reason of the Vedic text being for it ; in this conflict, the modification is laid down for its object, and hence its nature of अर्थवाद.

The author meets another objection embodied in sūtra 22 ; the objection is stated thus ; "in a सौत्रामणि, in the animal sacrifices known as आश्विन, सारस्वत, सुत्राम after the deities, the पुरोडाश cakes known as ऐंद्र, वरुण and सावित्र after the gods, are not transferred from the animal sacrifice; if the संस्कार view were correct, they would have been transferred"

To this, the reply of our author is that the object of the सौत्रामणि is two-fold, one is the purificatory rite of the god and the other is the concealment of the defect. Both the objects have been laid down by the Vedic text. In order to conceal the defect of the animal, before a different deity, there is therefore no transfer ; so the modification will be in the same context. The argument of the objector does not, therefore, favour the view that the पशुपुरोडाश confers a benefit on the sacrifice directly and the text in connection with it is by way of अर्थवाद

विप्रतिपत्तौ तासामाख्याविकारः स्यात् ॥ १० । १ । ३२ ॥

विप्रतिपत्तौ on conflict ; तासाम् their ; आख्या name ; विकारः modification स्यात् is.

32. On conflict, their name is modified.

The author says in the सूत्र that the god of the पशुपुरोडाश is the same as that of the animal. If the god of the animal and the पुरोडाश be different, there will be meaninglessness. See the gods to whom the animals are sacrificed. 'आश्विनंधूध्रमालभते सारस्वतंमेषमैंद्रमृषभं' "He brings for asacrifice a smoke-coloured animal consecrated to Aświns, a ram consecrated to Saraswati and a bullock consecrated to Indra."



See the text in connection with puroḍāśa (at p. 608) “**ऐंद्रमेकादशकपालं निर्वपितिसावित्रद्वादशकपालं वारुणदशकपालं**” “He offers cakes baked on eleven pans consecrated to इंद्र, cakes baked on twelve pans to sun-god and cakes baked on ten pans to Varuṇa.”

So we see that the gods of पुरोडाश are the modified forms of the names of the gods of the animals; सरस्वती is the modified form of सवित्र and आश्विन of वरुण. In इंद्र we see the change of order.

**अभ्यासो वा प्रयाजवदेकदेशोऽन्यदेवत्यः ॥ १० । १ । ३३ ॥**

अभ्यासः repetition ; वा on the other hand ; प्रयाजवत् like प्रयाज offering ; एकदेशः one part ; अन्यदेवत्यः the other deity.

33. On the other hand, there will be repetition like प्रयाज offerings ; the other deity belongs to a part.

The author gives another reason in favour of his view that there is no transfer even upon the hypothesis that it is a purificatory rite. He says that if you do not accept the said argument, there will be a repetition of पुरोडाशयाग. The deity of the animal is the deity of the पुरोडाश, under a चोदक text. The cup is prescribed for the god of the animal and the god of पुरोडाश is different ; the sacrifice stands unmodified. He is, therefore, to be connected with the animal of the god and the cup. That is not possible without repetition of the sacrifice, because its part has a different deity like प्रयाज offerings. In this view of the संस्कार, there is no उत्कर्ष or transference forward. Accordingly, the principle of वाध will apply ; when there will be no अग्नीषोम in यायव्यपशुयाग, there will be no पशुपुरोडाश connected with it.

Adhikara, a x. śūtras 34-44 dealing with the subject that in the text “**सौर्यचरुं निर्वपेत्**” the word चरु means boiled rice.

**चरुर्हविर्विकारः स्यादिज्यासंयोगात् ॥ १० । १ । ३४ ॥**

चरुः rice ; हविर्विकारः modified form of offering ; स्यात् is ; इज्यासंयोगात् by reason of its connection with the sacrifice.

34. The चरु (rice) is modified form of offering by reason of its connection with the sacrifice.



It is laid down, "सौर्यं चरुं निवपेद्ब्रह्मवर्चसकामः" "One desirous of Brāhmanic splendour should offer boiled rice consecrated to sun-god." The सूर्ययाग is the modified form of आग्नेय.

The question to be determined is, whether चरु means pot or rice; the reply of the author is that it means rice because it is connected with the sacrifice. It can become an object of offering.

**प्रसिद्धग्रहणत्वाच्च ॥ १० । १ । ३५ ॥**

प्रसिद्धग्रहणत्वात् by reason of accepting the well-known signification ; च and.

35. And by reason of accepting the well-known signification.

The objector says, why should you not accept the well known signification of the term 'चरु' ? In common language, it means a pot, a vessel.

**ओदनो वाऽन्नसंयोगात् ॥ १० । १ । ३६ ॥**

ओदनः the boiled rice ; वा on the other hand ; अन्नसंयोगात् by reason of its connection with the corn.

36. On the other hand, the boiled rice by reason of its connection with the corn.

The author says that चरु also means rice ; why should you not accept the word in that sense in a sacrifice ? It will then signify the corn which is an object of offering to the deity. No substance which is not eatable is offered to a deity.

**न द्वयर्थत्वात् ॥ १० । १ । ३७ ॥**

न not so ; द्वयर्थत्वात् by reason of the double meaning.

37. Not so, by reason of the double meaning.

The objector says that the word चरु is always used in a single sense; it has no double meaning. Everywhere चरु means a pot, because rice is kept in a pot; so चरु came to mean rice by the figure of speech known as metaphor. It is not proper to accept the metaphorical sense and reject the sense in which it is commonly used.

**कपालविकारो वा विशयेऽर्थोपपत्तिभ्याम् ॥ १० । १ । ३८ ॥**

कपालविकारः the modification of the earthen pan ; वा on the other



hand ; विशये in case of doubt ; अर्थोपपत्तिभ्याम् by reason of the purpose and the propriety.

38. Or in a case of doubt, it may mean a pan by reason of the purpose and the propriety.

The objector says that if there be any doubt, the word चरु may mean a pan on which पुरोडाश cake is baked ; when a pot is not available, you can prepare the rice on a pan. It is both reasonable and serviceable.

**गुणमुख्यविशेषाच्च ॥ १० । १ । ३६ ॥**

गुणमुख्यविशेषात् by reason of the difference of the principal and subsidiary ; च and.

39. And by reason of the difference of the principal and the subsidiary.

The objector gives a reason in support of his view ; when the question is, which is to be suspended either the principal or the subsidiary, the subsidiary will be suspended.

**तच्छ्रुतौ चान्यहविष्ठात् ॥ १० । १ । ४० ॥**

तच्छ्रुतौ In that text ; च and ; अन्यहविष्ठात् by reason of other offering.

40. And by reason of other offerings in that text.

The objector says that there are other offerings in connection with चरु which lend support to his view. “प्राजापत्यं घृतेचरुं निर्वपेच्छतकृष्णलमायुष्कामः” “Let one desirous of long life, offer hundred pieces of gold, each weighing a ratti and boiled as rice in clarified butter to प्राजापति.”

Here we see that शतकृष्णल is an offering and चरु is used in connection with it.

**लिङ्गदर्शनाच्च ॥ १० । १ । ४१ ॥**

लिङ्गदर्शनात् by reason of the force of the text ; च and.

41. And by seeing the force of the text.

The objector relies on the text in support of his view. “मारुतं चरुं निर्वपेत् पृथ्वीनांदुग्धे प्रैयंगवं ग्रामकामः” “Let one desirous of a village, offer rice of a प्रियंगु creeper boiled in cow's milk to मरुत.”



Here we see that the substance prepared from *प्रियंगु* can not be *चरु* but is a different offering and *चरु* is, therefore, a dish-pot.

**ओदनो वा प्रयुक्तत्वात् ॥ १० । १ । ४२ ॥**

ओदनः boiled rice ; वा on the other hand ; प्रयुक्तत्वात् by the usage.

42. On the other hand, rice by the usage.

The author says that the word *चरु* is universally used in the sense of rice. The primary sense is rice and the secondary sense is pot but not *vice versa*. Further the term 'cooking' is also used for *चरु*.

**अपूर्वव्यपदेशाच्च ॥ १० । १ । ४३ ॥**

अपूर्वव्यपदेशात् by reason of designating the extraordinary principle ; च and.

43. And by reason of designating the extraordinary principle.

The author gives a reason in support of his view ; he says that the extraordinary principle has been pointed out in *चरु* and that is possible in rice but not in a pot "पुरोडाशेनैवेवा अस्मिंल्लोक आर्ध्वं चरुणामुष्मिंल्लोके । पुरोडाशेन आर्ध्वोति चरुणाऽमुष्मिन्" "The gods by means of पुरोडाश became prosperous in this world and by means of *चरु* in the other ; by means of पुरोडाश one prospers here and by *रु* in the other world."

The *चरु* and पुरोडाश in the text have been put on the same level ; so the word *चरु* means rice.

**तथा च लिङ्गदर्शनम् ॥ १० । १ । ४४ ॥**

तथा similarly ; च and ; लिङ्गदर्शनम् the force of the text.

44. And similarly the force of the text is visible.

The author relies on the लिङ्ग argument. "आदित्यः प्रायणीयश्चरुः, आदित्य-उदनीयः" "The boiled rice of प्रायणीय consecrated to अदिति ; the boiled rice of उदनीय consecrated to अदिति."

After describing this, there are other texts as supplementary. "आज्य-स्यैवचरुमभिपूर्यचतुर आज्यभागान् यजति, पथ्यांस्तृप्तिष्ठाग्नीषोमौ यजति । अग्नीषोमाविष्टा सन्नितारं यजति, अदितिमोदनेन." "He sacrifices four portions



of ghee after filling ghee with boiled rice ; having offered libations of welfare pertaining to the way, he makes a sacrifice for Agni and Soma; having offered libations to अग्नीषोम, he makes a sacrifice for सवितृ and with boiled rice to अदिति."

From these texts, we see that चरु and ओदन given as offering to अदिति are one and the same thing ; चरु is, therefore, synonymous with ओदन.

Adhikaraṇa XI sūtras 45-48 de ling with the subject that चरु is cooked in a pot.

**स कपाले प्रकृत्या स्यादन्यस्य चाश्रुतित्वात् ॥१०११४५॥**

सः That ; कपाले in a pan ; प्रकृत्या by the model ; स्यात् is ; अन्यस्य of another ; च and ; अश्रुतित्वात् by reason of its being not laid down.

45. That in a pan by the model sacrifice, because any other is not heard of.

Now the question is, in what is the चरु to be cooked ? The reply of the objector is that it should be cooked in a pan ; because it is used in the model sacrifice and further no other vessel is mentioned in the Vedic text, सौर्यचरुनिर्वपेद्ब्रह्मवर्चसकामः "Let one desirous of Brâhmanic splendour offer boiled rice to sun-god." It ought to be अष्टाकपाल according to the model sacrifice.

**एकस्मिन्वाविप्रतिषेधात् ॥ १० । १ । ४६ ॥**

एकस्मिन् in one ; वा on the other hand ; विप्रतिषेधात् by reason of the contradiction.

46. In one, by reason of the contradiction.

Another objector comes forward and says that there are eight कपाल (pans) in the model sacrifice, they will come in the modified sacrifice under a principle called अतिदेश ; it is incongruous. So only कपाल will be used for cooking the rice.

**न वाऽर्थान्तरसंयोगादपूपे पाकसंयुक्तं धारणार्थं चरी भवति तत्रार्थात्पात्रलाभः स्यादनियमोऽविशेषात् ॥१०११४७॥**

न वा not so ; अर्थान्तरसंयोगात् by reason of the connection with the other ; अपूपे in a cake ; पाकसंयुक्तं for cooking ; धारणार्थं to hold ; चरी in boiled rice ; भवति is ; तत्र there ; अर्थात् for the object ; पात्रलाभः a vessel ; अनियमः



no rule ; अविशेष त् by reason of there being nothing special.

47. Not so; by reason of the connection with another in the cake ; in rice, there is (a vessel) to hold it for cooking ; there is a vessel for the object. So there is no rule by reason of there being nothing special.

The third objector comes forward and says that in the case of the पुरोडाश cake, it can be cooked on a pan. But rice can not be so cooked, there must be such a vessel in which water can be held. The heat of the water will boil the rice but the pan is enough to cook the bread only where heat can reach ; in this view no particular vessel is insisted upon, but the vessel must be such in which water may be held.

**चरौ वा लिङ्गदर्शनात् ॥ १० । १ । ४८ ॥**

चरौ in a pot ; वा on the other hand ; लिङ्गदर्शनात् by seeing the force of the text.

48. On the other hand, a pot by seeing the लिङ्ग.

As we have seen in the preceding अधिकरण, the term चरु is used in the sense of rice and the pot in which rice is cooked.

The चरु is thus described in कर्मप्रदीप as quoted in वाचस्पत्य.

**खशाब्जोक्तः प्रसुखिन्नीह्यदग्धोऽ कठिनः शुभः । नचातिशिथिलः पाच्यो सचरुः स्यान्नचारसः ॥** “चरु is a corn prescribed by one's own Vedic school boiled, unburnt, soft, delicious, not very loose and easy to digest; it is not without juice.”

The method of preparing चरु is described in chapter 1V, of कात्यायनश्रौत-सूत्र See सूत्र 4 and 6. The author says that the rice should be cooked in a pot and this conclusion is based upon the texts. “यासुस्थालीपुसोमाः स्युस्ते श्रवःस्युः” “In those dishes in which soma is fermented, the very same dishes are called चरुs.”

Now there are several other अधिकरणs which do not find place in other books. When चरु means rice boiled and cooked in a pot, the process that applies in the case of baking a cake does not apply to the boiling of rice. The following process applies to preparation of a पुरोडाश.

1. देवण. Grinding of the rice in a mill and converting it into flour,
2. संयवन. Mixing the rice flour with the प्रणीता water ; it is kneading



the flour with the help of water specially set a part for the sacrifice.

3. संवपन. Putting the flour into a vessel with a view to mix it with water.
4. संतोपन. Heating the pan with the hot cinder under it.
5. उपधानः. Placing of the pan on the hot cinders with a view to bake the cake.
6. प्रथुकरण. Spreading over the पुरोडाश with the hand on the pan placed on the burning cinders.
7. श्लथीकरण. Smoothing it and making it even.
8. अभ्यूहः. Covering the cakes with cinders in order to bake them.
9. अवज्वलन. Kindling the cinders on the cakes with the aid of grass.
10. व्युद्धत्यासादन. Separating the cakes from the pans and placing them on the अंतर्वेदि.

Abhikaraṇa xii śātras 49-50. dealing with the subject that to चरु in सूर्ययाग, process of grinding does not apply.

**तस्मिन्पेषणमनर्थलोपात्स्यात् ॥ १० । १ । ४९ ॥**

तस्मिन् in it ; पेषण grinding ; अनर्थलोपात् by reason of uselessness ; स्यात् is.

49. In it, there is grinding by reason of uselessness.

The question is whether the process of grinding should be performed on चरु or not. The reply of the objector is that it should be performed because if flour is not prepared, it will be useless.

**अक्रिया वा अपूपहेतुत्वात् ॥ १० । १ । ५० ॥**

अक्रिया non-performance ; वा on the other hand ; अपूपहेतुत्वात् by reason of the cake.

50. On the other hand, it is not performed by reason of the cake.

The author's reply is in the negative ; because in the case of the cake the flour is required ; but that can not be had without grinding the rice:



so in the case of चरु there is no necessity of grinding. The principle of वाध, therefore, applies.

Adhikaraṇa xiii. dealing with the subject that there is no mixing of water with the flour in the case of चरु in a सूर्ययाग.

### पिण्डार्थत्वाच्च संयवनम् ॥ १० । १ । ५१ ॥

पिण्डार्थत्वात् with the object of making ball ; च and ; संयवनम् mixing water with flour.

51. And mixing of water with flour is with the object of making balls.

In connection with the model sacrifice it is said “प्रणीताभिर्हविषिसंयौति” “He mixes holy water with the flour to be offered.”

Now the question is, whether such a process of mixing water with flour is applicable to सूर्ययाग. The reply of our author is in the negative ; the reason is that in चरु such process is not required ; it is only in the case of preparing the balls or cakes that water is needed in kneading the flour.

Adhikaraṇa xiv. dealing with the subject that in चरु in सूर्ययाग, flour is not put in a vessel with a view to mix it with water.

### संवपनञ्च तादर्थ्यात् ॥ १० । १ । ५२ ॥

संवपनं putting the flour into a vessel with a view to mix it with water ; च and ; तादर्थ्यात् by reason of its being for that object.

52. And the putting of the flour in a vessel with a view to mix it with water by reason of its being for that object.

In the model sacrifice, there is a text. “सवितु प्रसूत इत्यैवैनंदेवताभिः संवपति” “He puts it into a vessel with a view to mix water with these deities after repeating सवित्रा प्रसवित्रा (the verse 30 of chap. 10 of the White यजुर्वेद where 10 gods are mentioned).”

The question is, whether this process of putting the flour in a vessel with a view to knead it applies to चरु or not. The reply of our author is in the negative because there is no necessity. The principle of वाध applies.

Adhikaraṇa xv. There is no heating of pan with the hot cinders underneath, in the case of चरु in the सूर्ययाग.



## सन्तापनमधःश्रपणात् ॥ १० । १ । ५३ ॥

सन्तापनम् heating ; अधः श्रपणात् by placing the hot cinders underneath.

53. There is heating of the pans by placing the hot cinders underneath.

There is a text in the model sacrifice “वसूनां रुद्राणामादित्यानां भृगूणामंगिरसां धर्मस्तपसा तपध्वं” (Maitrāyaṇi Saṁhitā, I. 1. 8) “perform the penance of वसु, रुद्र, आदित्य, भृगु, अंगिरा and धर्म.”

The question is, whether heating of the pans by the hot cinders underneath, applies to चरु in a सूर्ययाग. The author's reply is in the negative for the same reason as given in the case of other processes. The same principle of वाध, therefore, applies.

Adhikaraṇa xvi. There is no placing of the pans on the hot cinders in the case of चरु in सूर्ययाग.

## उपधानं च तादर्थ्यात् ॥ १० । १ । ५४ ॥

उपधानं placing of the pans on the hot cinders ; च and ; तादर्थ्यात् by reason of its being for that object.

54. And placing of the pans on the hot cinders by reason of its being for its object.

The question is, whether the process of placing the pans on hot cinders which belongs to the model sacrifice applies to चरु or not. The reply of the author is in the negative for the same reason.

Adhikaraṇa xvii. there is no spreading and smoothing of the cakes on the pans in the case of चरु in a सूर्ययाग.

## पृथुश्लक्षणे वाऽनपूपत्वात् ॥ १० । १ । ५५ ॥

पृथुश्लक्षणे in spreading and smoothing ; वा on the other hand ; अनपूपत्वात् by reason of there being no cake.

55. On the other hand, spreading and smoothing by reason of there being no cake.

In the model sacrifice, it is said “उरुपृथा उरुप्रथस्वेति पुरोडाशं प्रथयति” “He spreads the cake by uttering ‘उरुपृथा’ (अथर्ववेद १३।३।५२) ‘उरुपृथस्व’ (अथर्ववेद. ११।२।१७). The पुरोडाश is spread with the hand by reciting the



two verses quoted from अथर्ववेद. "संतेतन्वातनू सृज्यता मितिभिः परियाष्टि" "He smooths it with hand three times by repeating 'संतेतन्वातनू सृज्यतां' (let the body be framed by the body)." It is smoothed with the hand three times. The question is, whether these ceremonies apply to चरु or not. The reply of our author is in the negative for the same reason.

Audhikarapa xviii. There is no covering of the cakes with cinders in the case of चरु in सूर्ययाग.

अभ्यूहश्चोपरिपाकार्थत्वात् ॥ १० । १ । ५६ ॥

अभ्यूहः covering of the cake with hot cinders ; च and ; उपरिपाकार्थत्वात् by reason of its being for baking the upper portion.

56. And covering of the cake with hot cinders, by reason of their being for baking.

There is a text in the model sacrifice 'वेदेन भस्मनीगारान् अभ्यूहति' "He covers the cinders with the ashes of *kuśā* grass"

The question is, whether the covering of the cake with hot cinders applies to चरु or not. The reply of our author is in the negative for the similar reason.

Adhikarapa xix. There is no kindling of the cinders on the cakes in the सूर्ययाग.

तथावज्ज्वलनम् ॥ १० । १ । ५७ ॥

तथा similarly ; अवज्ज्वलनम् kindling the cinders on the cake.

57. Similarly kindling of the cinders on the cakes.

There is a text in the model sacrifice "दर्भपिङ्गुलैरभिज्वलयति" "He kindles with the leaves of *kuśā* grass"

The question is, whether this process of kindling of cinders on the cakes applies to चरु or not. The reply of our author is that it does not apply for similar reason.

Adhikarapa xx. There is no separating of cakes from the pans and placing them on the middle altar in case of चरु in सूर्ययाग.

व्युद्धृत्यासादनं च प्रकृतावश्रुतित्वात् ॥ १० । १ । ५८ ॥

व्युद्धृत्यासादनं separating the cakes from the pans and placing them on the



अन्तर्वेदि, च and ; प्रकृतौ in the model sacrifice ; अश्रुतिस्वात् by reason of its non-mention.

58. And separating of cakes from the pans and placing them on the अन्तर्वेदि by reason of its non-mention in the model sacrifice.

It is said in the model sacrifice "अन्तर्वेदीहवीभ्यासादयति". "He places the offerings on the middle altar".

The practice in the model sacrifice is that cakes are removed from the pans and placed on the अन्तर्वेदि. The question is, whether such a practice is to be followed in the case of चरु and it should be placed on the middle altar after taking it from the dish. The reply of the author is in the negative ; because no such process, viz. taking the boiled rice from the dish and placing it on the middle altar is mentioned in the model sacrifice and further there is no necessity in the case of चरु. The conclusion is that the principle of वाच applies in all these above-mentioned processes.

## END OF PĀDA I.

## PĀDA II.

Adhikarapa 1. sūtras 1-2. dealing with the subject that चरु made of golden pieces should be cooked.

**कृष्णलेप्थ्वर्थलोपादपाकः स्यात् ॥ १० । २ । १ ॥**

कृष्णलेप्थु in कृष्णल होम ; अर्थलोपात् by reason of uselessness ; अपाकः no cooking ; स्यात् is.

1. There is no cooking in कृष्णल by reason of uselessness.

There is a text "प्राजापत्यं चरुं निर्वपेद्दृष्टेशतकृष्णलमायुष्कामः" "Let one desirous of longevity, offer hundred pieces of gold each weighing a rattī cooked in ghee, formed as rice and consecrated to प्राजापति"

In the model sacrifice, the *puroḍāśa* is baked. The question is, whether the cooking should be performed in the case of these golden pieces.



The reply of the objector is that the cooking or boiling of कृण्वत् is unnecessary and should, therefore, be dispensed with.

स्याद्वा प्रत्यक्षशिष्टत्वात्प्रदानवत् ॥ १० । २ । २ ॥

स्यात् is ; वा on the other hand ; प्रत्यक्षशिष्टत्वात् by reason of being laid down directly ; प्रदानवत् like the gift.

2. On the other hand, it should be performed, by reason of its being laid down like the gift.

The author's reply is that there is a direct text. "घृतेऽश्रयति" "He boils it in ghee"

It should be performed by reason of this command ; though कृण्वत् is not eatable, yet as boiling of it produces an invisible effect under a special text, it should be performed as an object of gift.

Adhikaraṇa II. sūtras 3-12 dealing with the subject that there are no उपस्तरण and अभिवारण in the case of कृण्वत्.

उपस्तरणाभिवारणयोरमृतार्थत्वादकर्म स्यात् ॥ १० । २ । ३ ॥

उपस्तरणाभिवारणयोः quartering and spreading of पुरोडाश and flushing it with ghee ; अमृतार्थत्वात् by reason of their being for nectar ; अकर्म non-performance ; स्यात् is.

3. The quartering, spreading (of Puroḍāśa) and flushing it with ghee, by reason of their being for the nectar, should not be performed

In the model sacrifice उपस्तरण and अभिवारण are performed "यद्गृह्णत्यभिवारयत्यमृताहुतिमेवैनं करोति" "He who spreads and levels the cake and flushes the remnants with ghee, makes a nectar offering of it."

The उपस्तरण is spreading, levelling, quartering of the पुरोडाश and placing it ; and अभिवारण is removing the remnants thereof from the spoon by flushing them with ghee. The question is, whether the ceremonies mentioned above should be performed in the कृण्वत्होम. The reply of the author is that they should not be performed as the object of the ceremonies is to secure a taste in the पुरोडाश but no taste is possible in a कृण्वत्.

क्रियेत वार्थवादत्वात्तयोः संसर्गहेतुत्वात् ॥ १० । २ । ४ ॥

क्रियेत should be done ; वा on the other hand ; अर्थवादत्वात् by reason of



अर्थवाद ; तयोः their ; संसर्गहेतुत्वात् being the cause of contact.

4. On the other hand, they should be performed by reason of अर्थवाद and their being the cause of contact.

The text as to 'a nectar offering' is by way of an अर्थवाद ; it can equally apply to the case of the कृष्णल, because by ghee it can be removed from the spoon. So the principle of बाध, according to the objector, does not apply.

अकर्म वा चतुर्भिराप्तिवचनात्सह पूर्णं पुनश्चतुरवत्तम्

॥ १०।२।५ ॥

अकर्म non-performance ; वा on the other hand ; चतुर्भिः with the word 'four' ; अप्तिवचनात् by reason of the text as to finish ; सह with ; पूर्णं completion ; पुनः again ; चतुरवत्तं fourfold nature.

5. On the other hand, they should not be performed by reason of the completion with the word four in the completion text where the four-fold nature finds full realisation.

The author's reply is that they should not be performed because 4 कृष्णल are offered and so there is no necessity of quartering them and further as there are no remnants left stuck in the spoon, there is therefore, no necessity of flushing them. "चत्वारिकृष्णलान्यवयति" He offers four pieces of gold कृष्णल."

क्रिया वा मुख्यावदानपरिमाणात्सामान्यात्तद्गुणत्वम्

॥ १०।२।६ ॥

क्रिया action ; मुख्यावदानपरिमाणात् by reason of the measure of the principal offering ; सामान्यात् in common ; तद्गुणत्वं its subordination.

6. On the other hand, they should be performed by reason of the measure of the principal offering ; in common it is its subordinate.

The objector says that in the model sacrifice the offering is thus described. "अंगुष्ठपर्यमात्रं देवतानामवयति" "He makes an offering to the god to the extent of a digit of a thumb."

Here the term कृष्णल is used in the sense of measure and (weight) limited to number four. The measure does not dispense with the substance. The mea-



sure limits the principal gift but does not do away with the substance. Take for instance "Feed Devadutta ; here are curd, ghee, vegetable and rice ; feed यज्ञदत्त like Devadutta but with oil". The oil does not dispense with the curd, vegetable &c. but oil is to be used in place of ghee. So उपस्तरण and अभिवारण are not dispensed with.

तेषां चैकावदानत्वात् ॥ १० । २ । ७ ॥

तेषां their ; च and ; ऐकावदानत्वात् by reason of one gift.

7. And by reason of their one gift.

The objector says that the four कृष्णलस are, therefore, considered to constitute one offering and that is the reason why there is no division into four.

आप्तिः संख्या समानत्वात् ॥ १० । २ । ८ ॥

आप्तिः completion ; संख्यासमानत्वात् by reason of the number being the same.

8. Completion, by reason of the number being the same.

The objector says that you have referred to the completion text "चत्वारिकृष्णलान्यवधाति" "He offers four pieces of gold कृष्णल."

It is in praise of the number four but does not show suspension, as for instance "यद्वैश्वः प्रातः सवनेगृह्यते, प्रातः सवनेवा एतद्वैश्वदेवज्ञं संस्थापयति" "The offering which is consecrated to विश्वदेवा and taken in the morning libation, establishes वैश्वदेव sacrifice in the morning libation."

The text is in praise of वैश्वदेव but is not for the purpose of suspension of other सवने (libations).

सतोस्त्वप्तिवचनं व्यर्थम् ॥ १० । २ । ९ ॥

सतोः of the existent ; तु on the other hand ; अप्तिवचनं completion sentence ; व्यर्थम् useless.

9. On the other hand, the completion sentence of the existent, is useless.

The author says, the praise is as a rule, of the non-existent thing, it is useless to praise the thing that is already in existence: so the अप्तिवचन can not be considered to be in praise of उपस्तरण and अभिवारण already existing.



विकल्पस्त्वेकावदानत्वात् ॥ १० । २ । १० ॥

विकल्पः alternative ; तु on the other hand ; एकावदानत्वात् by reason of one gift.

10. On the other hand, there is alternative by reason of one gift.

The objector says that from the आशिवचन, the inference is that both उपस्तरण and अभिघारण are suspended but by virtue of the inference arising from the nature of one gift, they are not suspended. On account of this dilemma, the completion sentence does not suspend the operation of both the ceremonies.

सर्वविकारे त्वभ्यसानर्थक्यं हविषो हीतरस्य स्यादपि वा स्विष्टकृतः स्यादितरस्यान्याय्यत्वात् ॥ १० । २ । ११ ॥

सर्वविकारे on the offering of the whole ; तु on the other hand ; अभ्यसानर्थक्यं uselessness of the repetition ; हविषः of the offering ; हि because ; इतरस्य of the other ; स्यात् is ; अपि also ; वा on the other hand ; स्विष्टकृतः of the स्विष्टकृत ; स्यात् is ; इतरस्य of the other ; अन्याय्यत्वात् by reason of the unreasonableness.

11. On the other hand, on the offering of the whole, the repetition of the other offering is useless, by reason of the other स्विष्टकृत offering being unreasonable.

The objector says, according to you when all the four कृण्वन् are offered at a time there will be no repetition of the offerings ; but from my point of view, when the second कृण्वन् is offered, there is a repetition and स्विष्टकृत offering according to me is unreasonable.

अकर्म वा संसर्गार्थनिवृत्तत्वात्तस्मादाप्तिसमर्थत्वं ॥ १० । २ । १२ ॥

अकर्म non-performance ; वा on the other hand ; संसर्गार्थनिवृत्तत्वात् by reason of the object of removal of things stuck ; तस्मात् therefore ; आप्तिसमर्थत्वं the propriety of the completion text.

12. On the other hand, they are not to be performed by



reason of the object of removal of the thing stuck ; the completion text is, therefore, proper.

The author says, you have misunderstood the whole thing ; the object of उपस्तरण is to anoint the ladle and that of अभिघारण is to remove the offering that has stuck to the ladle, so that it may fall in the fire. There is no sticking of the solid and pure gold pieces to the ladle ; so there is no necessity of उपस्तरण and अभिघारण. In this view the भासिवचन is proper "चत्वारिंशद्वृणलान्यवयवित्चतुर्वरास्य.पत्यै" "He offers four pieces of gold कृणल in order to complete the quality of being four-fold."

Adhikarapa III. sūtras 13-16. dealing with the subject that the golden pieces should be stuck.

**भक्षाणां तु प्रीत्यर्थत्वादकर्म स्यात् ॥ १० । २ । १३ ॥**

भक्षाणां of food ; तु on the other hand ; प्रीत्यर्थत्वात् being for satisfaction ; अकर्म non-performance ; स्वात् is.

13. On the other hand by reason of eating (of food) being for satisfaction, it should not be done.

In the प्रकृति sacrifice, there is इडाभक्षण (eating of sacrificial food) by quartering the पुरोडाश cake into four. The question is whether the कृणल should be eaten or not. The reply of the objector is, that as कृणल can not be eaten, so there is no eating of कृणल.

**स्याद्वा निर्धानदर्शनात् ॥ १० । २ । १४ ॥**

स्यात् is ; वा on the other hand ; निर्धानदर्शनात् by reason of seeing the term 'sucking'.

14. On the other hand, by seeing the term 'sucking'.

The author's reply is that they should be eaten in a particular way without the application of teeth, as there is. a text, चुश्चुषाकारं भक्षयन्ति निर्धयन्तो भक्षयन्ति "They eat by making on onomatopœic sound चुश्चुषा (as done in sucking sugar-cane) ; they eat as a child drinks milk.

When sugarcane juice is sucked, there is peculiar sound which is here called चुश्चुषा and when कृणल is anointed with ghee, the ghee is sucked just as done by a child and taken in ; it is called निरधयन्त, in the verb and निर्धान in the substantive form.



वचनं वाज्यभक्षस्य प्रकृतौ स्यादभागित्वात् ॥१०।२।१५॥

वचनं text ; वा on the other hand ; वाज्यभक्षस्य of eating ghee ; प्रकृतौ in the model sacrifice ; स्यात् is ; भागित्वात् by reason of its indivisibility.

15. On the other hand, the text is in connection with eating of ghee, in the model sacrifice by reason of its indivisibility.

The objector says that the text relates to the sucking of ghee which has stuck to the golden pieces because in the model sacrifice, the ghee is indivisible.

वचनं वा हिरण्यस्य प्रदानवदाज्यस्य गुणभूतत्वात्

॥ १० । २ । १६ ॥

वचनं text ; वा on the other hand ; हिरण्यस्य of gold ; प्रदानवत् like a gift ; वाज्यस्य of ghee ; गुणभूतत्वात् by reason of being subordinate.

16. On the other hand, the text is in connection with gold like the gift, the ghee being subsidiary.

The author says that you are mistaken, the principal thing is gold pieces and the ghee is only subordinate. The text, therefore, relates to the gold pieces (कृणल). Take for example, the following sentence, "There is a stick on the heap of the bricks; beat him with it" Here the stick is principal and the heap of the bricks is subordinate ; so the beating is to be done by the stick. Similarly here the eating function in a peculiar way applies to the gold pieces. There is a parallel case ; a gift is made of a thing which is eatable but gold can also be an object of gift. So also here,

Adhikarapa iv. dealing with the subject that in कृणलचरु the text एकधाप्रक्षणेचरति" means the simultaneous offer for eating.

एकधीपहारे सहत्वं ब्रह्मभक्षाणां प्रकृतौ विहितत्वात्

॥ १० । २ । १७ ॥

एकधा in one offer ; उपहारे in eating ; सहत्वं simultaneity ; ब्रह्मभक्षाणां of the food set apart for ब्रह्मा ; प्रकृतौ in the model sacrifice ; विहितत्वात् by reason of being ordained.



17. In one offer for eating, there is simultaniety of the eating of the portions set apart for the ब्रह्मा priest, by reason of its being ordained in the model sacrifice.

In connection with eating of कृष्णल, it is laid down "एकधाब्रह्मण-परिहरति" "He partakes of ब्रह्मा's food once."

In the model sacrifice there are four divisions of इडा offering and at the time of the repetition of the formula 'शंयु', four parts are offered for eating. Now the question is, whether eating should, once, be done of one part only or of all simultaneously, because the word 'एकधा' (once) is used. The reply of the author is that all portions should be eaten simultaneously, because it is so laid down in the model sacrifice. By eating one part only, the other 3 parts are left out; if all are eaten up, the time is lost sight of. So it is better to have time dropped which is subsidiary, but not the portions which are principal.

Adbikaraga v. sūtras 18-19. dealing with the subject that in कृष्णलचरु, the whole food is to be offered to ब्रह्मा.

**सर्वत्वं च तेषामधिकारात्स्यात् ॥ १० । २ । १८ ॥**

सर्वत्वं the whole ; च and ; तेषाम् their ; अधिकारात् by reason of the right ; स्यात् is.

18. And the whole, by reason of the right in them.

In connection with कृष्णलचरु, it is said "सर्वब्रह्मणपरिहरति" "He gives the whole to ब्रह्मा."

The question is, whether the gift is for the food of ब्रह्मा only or for other priests as well. In the model sacrifice the practice is to allot four portions to ब्रह्मा and four to other priests each. The reply of the objector is that the whole share allotted to him belongs to ब्रह्मा, because he is entitled to those four shares given to him.

**पुरुषापनयो वा तेषामवाच्यत्वात् ॥ १० । २ । १९ ॥**

पुरुषापनयः the removal of man ; वा on the other hand ; तेषाम् their ; वाच्यत्वात् by reason of their being not sanctioned.

19. On the other hand, the removal of other priests : their



taking of it is not sanctioned.

The author says that if you say that ब्रह्मा should take the portion allotted to him, the other priests will not be deprived of it because such a thing is nowhere laid down. Hence the whole goes to ब्रह्मा without the participation of it by others.

Adhikaraṇa vi. dealing with the subject that the portions of the food should be taken by ब्रह्मा at the proper time.

पुरुषापनयात्स्वकालत्वम् ॥ १० । २ । २० ॥

पुरुषापनयात् by reason of the removal of other priests ; स्वकालत्वम् appointed time.

20. By reason of removal of other priests, there is appointed time.

Now when it is established that the whole is to be given to ब्रह्मा, the next question for solution is, whether the portions are to be taken at one time or at the time fixed for the priests. The reply of the author is that they should be taken by the ब्रह्मा at the appointed time in the model sacrifice. Four portions are to be taken by the ब्रह्मा at four different times; the ब्रह्मा will, therefore, take away all the portions at the fixed time.

Adhikaraṇa vii. dealing with the subject that there is no division into four in the ब्रह्मा's food.

एकार्थत्वादविभागः स्यात् ॥ १० । २ । २१ ॥

एकार्थत्वात् by reason of one object ; अविभागः no division ; स्यात् is.

21. By reason of one object, there is no division.

In the model sacrifice, there is a division of the food. "इदंब्रह्मण, इदं होतु-  
रिदमभ्वयुरिदमग्नीध्रः" "This is of ब्रह्मा; it is of होता; it is of अभ्वयु; it is of अग्नीध्र".

Now the question for determination in ब्रह्मा's food is, whether this division is to be made or not. The reply of our author is, that no allotment is to be made, because the whole is to be offered to ब्रह्मा "सर्वंब्रह्मणे परिहरति"  
"He grants the whole to the ब्रह्मा".

So in this view, there is no division in कृष्णलवह. The division is made with a view to avoid quarrel amongst the priests ; but as here the whole gift is taken away by the ब्रह्मा, there is, therefore, no necessity of division.



Adhikaraṇa vii sūtras 22-28 dealing with the subject that in a *ज्योतिष्टोम*, the gift to a *ऋत्विक्* priest is for the purpose of securing his services.

**ऋत्विग्दानं धर्ममात्रार्थं स्याद्ददातिसामर्थ्यात् ॥१०।२।२२॥**

*ऋत्विक्*दानं a gift to *ऋत्विक्* (priests); धर्ममात्रार्थं with a view to religious fruit; स्यात् is; ददातिसामर्थ्यात् by the force of the word "gives"

22. A gift to *ऋत्विक्* priests is with a view to religious fruit, by force of the word ददाति.

There is a *ज्योतिष्टोम* sacrifice, in connection of which it is said "गौश्चअश्वश्चअश्वतरश्चगर्दभाश्च अनाश्च अवयश्चब्रीहयश्चयवाश्चितलाश्चमाषाश्च तश्चद्वादशशतं दक्षिणा" "ऋत्विग्भ्यो दक्षिणां ददाति" "His fee of twelve hundred consists of the cow, the horse, the mule, asses, goats, sheep, rice, barley, sesamum, and bean". "He grants a fee to the priests".

The question is whether a gift to the *ऋत्विक्* is for religious merit or for procuring his services. The reply of the objector is that it is for religious merit; because the term ददाति which indicates invisible fruit, is used. The fact that this *honorarium* does not depend upon the extent of the work done, shows that it is to secure the invisible result that the donation is made to the *ऋत्विक्* priest.

**परिक्रयार्थं वा कर्मसंयोगाल्लोकवत् ॥ १० । २ । २३ ॥**

परिक्रयार्थं for securing the services; वा on the other hand; कर्मसंयोगात् by reason of the connection with the work done; लोकवत् as in ordinary life.

23. Or for securing the services, by reason of its connection with the work done as in ordinary life.

The author says that the gift is with a view to secure the services of a *ऋत्विक्*; here there is no invisible principle involved. The payment is made and the work is done in return for it. So the payment is in the nature of the wages, just as a labourer is engaged to carry fuel.

**दक्षिणायुक्तवचनाच्च ॥ १० । २ । २४ ॥**



दक्षिणायुक्तवचनात् by reason of the text 'engaged on fee' ; च and.

24. By reason of the text "engaged on fee".

The author gives a further reason in support of his view that there is a text "दक्षिणायुक्ता वहति ऋत्विजः" "The priests engaged on fee carry on the work".

This text also shows that the priests are engaged on fee and they do the work in return.

**नचाऽन्येनानम्येत परिक्रियात्कर्मणः परार्थत्वात्**

॥ १० । २ । २५ ॥

न not ; च and ; अन्येन by any other means ; आनम्येत can be secured ; परिक्रियात् by reason of hiring ; कर्मणः for work ; परार्थत्वात् for the purpose of another.

25. And nor can service be secured by any other means ; because hiring for the work is for the purpose of another.

The author says that you can not have any work without payment for it. So the payment to ऋत्विक् is in the nature of wages.

**परिक्रीतवचनाच्च ॥ १० । २ । २६ ॥**

परिक्रीतवचनात् by reason of the text 'hired' ; च and.

26. And by reason of the text 'hired'

The author says that there is a text "दीक्षितमदीक्षिता दक्षिणापरिक्रीता ऋत्विजोयाजयन्ति" "The priests engaged on a fee though uninitiated, make the initiated perform a sacrifice".

It shows that a ऋत्विक् is hired on wages.

**सनिदन्येव भृति वचनात् ॥ १० । २ । २७ ॥**

सनि in alms ; एव certainly ; भृतिवचनात् by reason of the word 'wages'

27. By reason of the word 'wages' in connection with alms.



There is begging of alms enjoined in connection with उयोतिष्ठोम. 'द्वादशरात्रीर्दीक्षितो भृतिं वन्वीत' "An initiated one begs alms for twelve nights"

See Chapter vi. Pāda 8, Sūtras 26-27. at p. 411. The sacrificer goes out a-begging for 12 nights to pay the wages of the ऋत्विक्. This fact also goes to support the author's view.

**नैष्कर्तुकेण संस्तवाच्च ॥ १० । २ । २८ ॥**

नैष्कर्तुकेण with a carrier of fuel ; संस्तवात् by reason of the praise ; च and.

28. By reason of the praise of the carrier of fuel.

There is a text "यथावैदारुहारो नैष्कर्तुको निष्कर्तनभृतः कर्मयोगे वर्तते एवं वापते यज्ञस्य ऋत्विजः" "Just as a wood carrier, a wood-cutter or one who lives by cutting, carrying and selling wood, is engaged in his work, so are the priests of a sacrifice".

A ऋत्विक् is placed on the same level with a labourer who carries wood from the forest.

Adhikaraṇa ix. sūtras 29-33. dealing with the subject that in अउयोतिष्ठोम, the sacrificial food is for the final disposal.

**शेषभक्षाश्च तद्वत् ॥ १० । २ । २९ ॥**

शेषभक्षाः remnants of the food ; च and ; तद्वत् similarly.

29. And similarly the remnants of the food.

There are remnants of the food in the अउयोतिष्ठोम and दशपूर्णमासयाग. The question is whether the remnants are for securing the services or not. The reply of the objector is that they are like the दक्षिणा in the form of the wages of the priest.

**संस्कारो वा द्रव्यस्य परार्थत्वात् ॥ १० । २ । ३० ॥**

संस्कारः purificatory rite ; वा on the other hand ; द्रव्यस्य of the substance ; परार्थत्वात् by reason of being for another.

30. On the other hand, it is a purificatory rite by reason of the substance being for another.

The author says that the remnants being for the purpose of a sacrifice, can not be for hiring priests. They serve the purpose of a sacrifice.



शेषे च समत्वात् ॥ १० । २ । ३१ ॥

शेषे in the remnants ; च and ; समत्वात् by reason of equality.

31. And by reason of equality in the remnants.

The author says that as the sacrificial food is given away to the deity, both the sacrificer and the priest have no right to give and take it. There is no proprietary right left in the sacrificer, nor has the priest capacity to accept it.

स्वामिनि च दर्शनात्तत्सामान्यादितरेषां तथात्वम्

॥ १० । २ । ३२ ॥

स्वामिनि in the master ; च and ; दर्शनात् by reason of seeing ; तत् सामान्यात् by reason of its being common ; इतरेषां of others ; तथात्वम् the sameness.

32. And by seeing in the master ; by reason of its being common, the same with others.

The author says that the sacrificer partakes of इडा with four other priests "यजमानपंचमासमुपहृता इडां भक्षयन्ति" "The invited priests with the sacrificer as the fifth, eat the sacrificial food".

It is evident that a sacrificer is not hired and the other four priests are also on the same level with him. So the remnants are not for the purpose of hiring a priest.

तथा चान्यार्थदर्शनम् ॥ १० । २ । ३३ ॥

तथा similarly ; च and ; अन्यार्थदर्शनम् other proofs.

33. And similarly there are other proofs.

The author relies on other instances. In a कुंडपायिनामयन sacrifice the remnants from the ladle are eaten. "अत्सरुकैः श्चमसैः सोमान् भक्षयन्ति" "They drink soma with the spoons without handles". अत्सरुक is a sacrificial vessel or spoon which has no handle and is formed in the shape of a sword.

Eating of the remnants is not for the purpose of securing the services but for the final disposal of the same.

Adhikarapa x, dealing with the subject that in a सत्र there is no appointment of a ऋत्विक्.



## वरणमृत्विजामानमनार्थत्वात्सत्रे न स्यात्स्वकर्मत्वात्

॥ १० । २ । ३४ ॥

वरणम् appointment ; ऋत्विजाम् of the priests ; भानमनार्थत्वात् for the purpose of securing services ; सत्रेन with the sacrificial session ; स्यात् is ; स्वकर्मत्वात् by reason of one's own act.

34. The appointment of the ऋत्विक् is to secure his services ; it is not in a sacrificial session being one's own act.

There are sacrificial sessions as द्वादशाह &c. "द्वादशाहमृत्विजामा उपेयुः" "Let those desirous of prosperity, resort to द्वादशाह sacrifice".

In the ज्योतिष्टोम which is a model sacrifice, there is an appointment of a ऋत्विक्. "अग्निर्मेहोतासमेहोता होतस्त्वमेहोतासि" "Agni is my होता priest, he is my होता priest, O ! Hota, thou art my हो priest".

Now the question is, whether the appointment is to be made in a सत्र or not. The reply of the author is that the appointment ceremony should not be performed, because that is done to ensure the payment of the fees; but here in a सत्र the sacrificer himself is the priest ; so there is no necessity of appointment. None appoints himself. "येयजमानाः स्वऋत्विजः". "Those who are sacrificers, are themselves priests".

Adhikaraṇa xi, sūtras 35-38, dealing with the subject that there is no hiring in a सत्र.

परिक्रयश्च तादर्थ्यात् ॥ १० । १ । ३५ ॥

परिक्रयः hiring ; च and ; तादर्थ्यात् by reason of its being for it.

33. And hiring by reason of its being for it.

In connection with ज्योतिष्टोम, there is a text (see the commentary on sūtra 22 at p. 633 where the fee of the ऋत्विक् is fully detailed), the question is, whether the payment of the fee is to be made in a सत्र. The reply of the author is that no such payment is to be made ; because it is done to secure the services of a ऋत्विक् ; but in a सत्र the यजमान is the ऋत्विक् and he can not hire himself.

प्रतिषेधश्च कर्मवत् ॥ १० । २ । ३६ ॥

प्रतिषेधः prohibition ; च and ; कर्मवत् like the act.

36. And the prohibition is like the act.



The objector says that it amounts to a prohibition, “अदक्षिणानिसत्राणि”  
“The sacrificial sessions are without fees”.

The fact that there is no दक्षिणा in a सत्र does not necessarily prohibit the sacrifice itself.

**स्याद्वाप्रासर्पिकस्य धर्ममात्रत्वात् ॥ १० । २ । ३७ ॥**

स्यात् is ; वा on the other hand ; प्रासर्पिकस्य of the gift ; धर्ममात्रत्वात् by reason of being for the religious motive.

37. On the other hand it may be by reason of the gift being out of religious motives.

The objector says that it prohibits the gift which is made out of religious motives.

**न दक्षिणाशब्दात्तस्मान्नित्यानुवादः स्यात् ॥ १० । २ । ३८ ॥**

न not ; दक्षिणाशब्दात् by reason of the word ‘fee’ ; तस्मात् therefore ; नित्यानुवादः a permanent restatement ; स्यात् is.

38. Not so, by reason of the word ‘fee’ ; it is, therefore, a permanent restatement.

You are mistaken ; it is not a prohibition of religious gift, because the सत्रs are said to be without fees “अदक्षिणानिसत्राणि” “The sacrificial sessions are without fees”. “नहयत्रगौर्दीयते, नावासोनहिरण्यं” “Here neither cow, nor cloth, nor money is given”. The fee is paid to secure the services.

“गोश्चाश्वश्चाश्वतरश्चगर्दभश्चाजाश्चावयश्च ग्रीहयश्चयवाश्च तिलाश्चमाषाश्च तस्यद्वादशशतं दक्षिणाः” “His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, *sesamum* and beans.”

The gift to a ऋत्विक् is a दक्षिणा or fee. It is by way of prohibition of such a fee, because there is no hiring of the ऋत्विक् by reason of no appointment. The prohibition does not relate to any gift made out of charity.

Adhikaraṇa xii. sūtras 39-40 dealing with the subject that in उदवसानीय which is not a part of a सत्र, the gift is to secure the services.



उदवसानीयः सत्रधर्मा स्यात्तदङ्गत्वात्तत्र दानं धर्ममात्रं

स्यात् ॥ १० । २ । ३६ ॥

उदवसानीयः the ceremony called उदवसानीयः सत्रधर्मा partaking the quality of a सत्र; स्यात् is ; तदङ्गत्वात् by reason of its being a part of it; तत्र there; दानं gift; धर्ममात्रं mere charity ; स्यात् is.

39. The उदवसानीय partakes the quality of a सत्र by reason of its being a part of it. There the gift is out of charity (religious motive).

There is a ceremony called उदवसानीय or पृष्ठशमनीय performed after the सत्र. In connection with it, there is a text "सत्रादुदवसायपृष्ठशमनीयेनउयोतिष्टोमेनसहस्रदक्षिणेनयजेत्" "Having finished a सत्र, let them perform a sacrifice with उयोतिष्टोम of पृष्ठशमनीय having a fee of a thousand".

Now the question is, whether in this पृष्ठशमनीय, the fee is a charitable gift or a consideration to secure the services.

Then another question arises in this connection, whether पृष्ठशमनीय or उदवसानीय is a part of a सत्र; if the reply is that it is a part of a सत्र, then the gift made is for a charitable object, in view of the principle laid down in the preceding अधिकरण. The reply of the objector is that it is a part of a सत्र, because it is performed after its completion; उदवसानीय is, therefore, a part of a सत्र. See other examples "अग्निंचित्वासौत्रामण्यां यजेत्, वाजपेये-नेष्ट्रावृहस्पतिसवनेनयजेत्" "Let him perform सौत्रामणि after establishing fire. Let him perform वृहस्पतिसव after having performed वाजपेय.

In this view, the gift being impossible for one's own self, is for a charitable purpose.

न त्वेतत्प्रकृतित्वाद्धिभक्तचोदितत्वाच्च ॥ १० । २ । ४० ॥

न not ; तु on the other hand ; एतत् प्रकृतित्वात् by reason of its being its model ; विभक्तचोदितत्वात् by reason of its being separately laid down.

40. On the other hand, it is not so by reason of its being a model and by its being separately laid down.

The author says that you are mistaken ; the उदवसानीय sacrifice is a separate sacrifice ; the सत्र is not its model. Further it is not like सौत्रामणि or वृहस्पतिसव. The word 'उदवसानीय' is derived from



उत् + अव + स्यति + ल्यप् = उदवसाय 'after rising, or giving up' it means a ceremony commenced after the completion of a सत्र. It is, therefore, an independent ceremony. The gift therein is, therefore, to secure the services.

Adhikarapa xiii. sūtras 41-42. dealing with the subject that in उदवसानीय, the ऋत्विक् is different from the sacrificers.

**तेषां तु वचनाद्द्वियज्ञवत्सहप्रयोगः स्यात् ॥१०२॥१॥**

तेषां their ; तु on the other hand ; वचनात् by reason of the text ; द्वियज्ञवत् like a sacrifice in which there are two sacrificers ; सहप्रयोगः joint participation ; स्यात् is.

41. On the other hand, their joint participation by reason of the text, like the sacrifice in which two sacrificers take part.

There is a text, "सत्रादुदवसायपृष्ठशमनीयेन ज्योतिष्टोमेन सहस्रदक्षिणेन यजेरन्" "Having finished a सत्र, let them perform a sacrifice with ज्योतिष्टोम of पृष्ठशमनीय having a fee of a thousand.

It has been established in the foregoing अधिकरण that उदवसानीय is not a part of a सत्र. The question is, whether all the sacrificers should simultaneously perform it or not. The reply of the objector is that all should join together, because in the text, the word 'यजेरन्' which is in the plural form, is used ; just as in a द्वियज्ञ the king and his priest join together ("राजपुरोहितौ सायुज्यकामौ यजेयाताम्" "Let the king and his priest desirous of salvation perform a sacrifice"); so in a पृष्ठशमनीय all the sacrificers can join together.

**तत्रान्यानृत्विजो वृणीरन् ॥ १० । २ । ४२ ॥**

तत्र there ; अन्यान् others ; ऋत्विजः priests ; वृणीरन् should be appointed.

42. There, other preists should be appointed.

Before the author has answered the question propounded in sūtra 41, he has taken up another question in the present सूत्र. The question is, whether the sacrificers who are the priests in a सत्र or other priests should be appointed in an उदवसानीय. The reply of the author is that the priests should be appointed from the sacrificers, because the उदवसानीय is not apart from the सत्र.



Adhikaraṇa xiv, dealing with the subject that in उदवसानीय the priests should perform the sacrifice one after the other.

**एकैकशस्त्वविप्रतिषेधात्प्रकृतेश्चैकसंयोगात् ॥१०।२।४३॥**

एकैकशः one by one ; तु on the other hand ; अविप्रतिषेधात् by reason of no prohibition ; प्रकृतेः of the model sacrifice ; च and ; एकसंयोगात् by reason of the connection with one.

43. On the other hand, one by one by reason of no prohibition and because in the model sacrifice there is connection with one.

The author says in reply to the question propounded in sūtra 42, and left unsolved, that all should not perform the उदवसानीय but they should perform it one after the other because in the model sacrifice only one sacrificer is allowed to perform it and because there is no prohibition to adopt such procedure in the उदवसानीय. As to the example of द्वियज्ञ, he says that does not hold good in the case of an उदवसानीय. The plural is used, because all the sacrificers have to perform the उदवसानीय after the completion of the सत्र separately.

Adhikaraṇa xv. sūtras 44.45 dealing with the subject that in कामेष्टि, the donation is for the invisible effect.

**कामेष्टौ च दानशब्दात् ॥ १० । २ । ४४ ॥**

कामेष्टौ in a desire-accomplishing sacrifice ; च and ; दानशब्दात् by reason of the word 'gift'.

44. And in the कामेष्टि by reason of the word gift.

In the सत्र called सारस्वत there is a कामेष्टि ; in connection with it, there is a text "प्लान्तं प्रस्रवणं प्राश्याग्नयेकामायाष्टाकपालं पुरोडाशं निर्वपति तस्यामश्वान् पुरुषींश्चधेनुकेदत्वा प्रतियमुनामवमृथमभ्यवयन्ति" "Having sucked the juice of a fig tree, he offers cakes baked on eight pans to Agni for accomplishment of desire ; in it, having gifted a mare, a female slave and two cows, they go to the Yamunā for a bath."

Now the question is, whether the gift is for the purpose of hiring the priests. We have already seen that the gift in a पुष्टशमनीय is for the purpose of hiring the priests, though it is not a part of a सत्र. The objector says



that similarly in a कामेष्टि also, the gift is for securing the services of the priests.

वचनं वा सत्रत्वात् ॥ १० । २ । ४५ ॥

वचनं command ; वा on the other hand ; सत्रत्वात् by reason of being a सत्र.

45. On the other hand, it is a command by reason of the सत्र.

The author says that it is the command which is binding, because it produces some invisible effect. The gift in कामेष्टि is, therefore, for a charitable purpose; further the कामेष्टि is a part of a सत्र and there the gift if made under a text is for the production of invisible extraordinary effect; the gift can not be for the hiring of the priests as there are none in a सत्र.

Adhikaraṇa xvi dealing with the subject that a gift to an enemy in the new and full moon sacrifices is for charity (invisible effect).

द्वेष्ये च चोदनादक्षिणापनयात् ॥ १० । २ । ४६ ॥

द्वेष्ये in an enemy ; च and ; अचोदनात् by reason of there being no command ; दक्षिणापनयः non-application of fee ; स्यात् is.

46. And there is a non-application of fee in an enemy, by reason of there being no command.

In connection with दर्शपूर्णमासयाग, it is laid down “यदिपत्नीः संयाजयन् कपालमभिजुहुयाद्वैश्वानरं द्वादश कपालं निर्वपेत् ॥ तस्यैकहायनोगौर्दक्षिणा, तंसद्वेष्यादद्यात्”. “If, while performing पत्नीसंयाज, one offers a cake, he shall offer a cake baked on twelve pans to वैश्वानर ; its fee is one year old cow ; he shall give it to an enemy”.

The question is, whether one year old bullock is to be given to secure services or with a view to secure invisible effect. The reply of the author is that the fee can not be given to an enemy to secure his services, being not ordered to do any work in the sacrifice ; the gift to him can not, therefore, be to secure his services but to secure religious virtue.

Adhikaraṇa xvii sūtras 47-48, dealing with the subject that the living persons are entitled to perform the अस्थियज्ञः.



अस्थियज्ञोऽविप्रतिषेधादितरेषां स्याद्विप्रतिषेधादस्थनाम्

॥ १० । २ । ४७ ॥

अस्थियज्ञः bone sacrifice ; अपि also ; अविप्रतिषेधात् by reason of no prohibition ; इतरेषां of the other ; स्यात् is ; विप्रतिषेधात् by reason of prohibition ; अस्थनाम् of the bone.

47. The अस्थियज्ञ by reason of no prohibition, is of the others because of the prohibition of the bones.

There is a text "यदिसंदीक्षितानां प्रमीयेततदग्ध्वा कृष्णाजिने अस्थीनुपनह्योऽस्यनेदिष्ठस्तंतस्यस्थाने दीक्षयित्वातेनसह यजेरन् । ततः संवत्सरेअस्थीनयाजयेत्"

"When any of the initiated sacrificer dies in the course of a सत्र, then his bones shall be placed on a deer's skin after cremating him. His nearest relation shall be initiated in his place and shall perform the sacrifice with them. For a year the bones may be made to sacrifice." The question is whether the bones should perform the सत्र or the living persons. There a text "अस्थिकुम्भमुपदधाति" "He places the pot containing the bones".

This shows that the bones are capable of performing the सत्र. The reply of the author is that the bones of the dead can not perform the sacrifice and it is the living person who can do so ; the अस्थियाग is for the living person but not for the dead. The living persons should perform the sacrifice for a year.

यावदुक्तमुपयोगः स्यात् ॥ १० । २ । ४८ ॥

यावदुक्तम् as much said ; उपयोगः application ; स्यात् is.

48. As much said, is applicable.

The author says that you allege that there is a text which shows that the bones have a capacity to take part in the sacrifice. No, they are given the power of a sacrificer as much as the text could, but no further. The bones have not the full power of the sacrificer. So the bone-sacrifice is by the living persons.

Adhikarṇa xviii. dealing with the subject that the muttering of the prayers &c are not performed by the bones in the अस्थियज्ञ,



यदि तु वचनात्तेषां जपसंस्कारमर्थलुप्तं सेष्टि तदर्थत्वात्

॥ १० । २ । ४६ ॥

यदि if ; तु on the other hand ; वचनात् under a text ; तेषां their ; जपसंस्कारम् muttering of the prayer and shaving ; अर्थलुप्तं for no purpose ; सेष्टि with the इष्टि ; तदर्थत्वात् by reason of its being for it.

49. On the other hand, if it is under a text, the muttering of the prayer and shaving are not to be performed being for no purpose ; the इष्टि is much more so, by reason of its being for him.

The सूत्र is divided into two parts ; in the first it is to be determined whether जप and shaving &c are to be performed in the अस्थियाग or not. The reply of the author is that the अस्थियाग is sanctioned under a special text ; the जप and shaving &c, are for no purpose, so they need not be performed. In the second part of the सूत्र, the other question for solution is, whether the दीक्षणीयेष्टि should be performed. The reply it that is should not be performed, because it is for the sake of the sacrificer. The bones have not the capacity to be initiated "यजमानोदीक्षां गृहीष्यति" "A sacrificer shall be initiated".

Adhikarapa xix. dealing with the subject that the measuring of औदम्बरी branch and touching of शुक्र are to be performed.

क्रत्वर्थं तु क्रियेत गुणभूतत्वात् ॥

क्रत्वर्थं for the sacrifice ; तु on the other hand ; क्रियेत should be done ; गुणभूतत्वात् being subordinate.

On the other hand, they should be done for the sacrifice, he being subordinate.

This sūtra is not given in शबर, but it is mentioned and numbered as a separate अधिकरण by other commentators.

In the model sacrifice, the branch of an औदम्बर tree is cut off according to the measure of the sacrificer and शुक्र cup is touched by him. The question is, whether these ceremonies should be performed in the bone-sacrifice or not. The obvious reply is in the negative according to



the principle laid down in the preceding अतिकरण ; but our author says that they should be performed, because they are performed for the sake of a sacrifice and the sacrificer is therein subordinate.

Adhikaraṇa xx dealing with the subject that in अस्थियज्ञ, the desire-accomplishing act should not be performed.

**काम्यानि तु न विद्यन्ते कामा ज्ञानादथेतरस्यानुच्य-  
मानानि ॥ १० । २ । ५० ॥**

काम्यानि desire-accomplishing acts ; तु on the other hand ; न not ; विद्यन्ते exist ; कामाज्ञानात् by reason of no knowledge of desire ; यथा just like ; इतरस्य of the other ; अनुच्यमानानि not expressed.

50. On the other hand, desire-accomplishing acts do not exist by reason of no knowledge of the desire, just like the desire of the other not expressed.

There is a ज्योतिष्टोम sacrifice ; there is a text in connection with it, 'यदिकामयतेवर्षेत् पर्जन्यइति नीचैः सदोमिनुयात्' "One who wishes rain to fall, let him construct the sacrifice-hall low".

Now the question is whether the desire-accomplishing act of making the pandal low, is to be performed in the अस्थियज्ञ. The reply of the author is in the negative. The reason is that there is no desire left in the dead bones, like the desire of the living man when not expressed.

Adhikaraṇa xxi sūtras 51-53 dealing with the non-performance of the praises of the bones in the अस्थियज्ञ with the सूक्तवाक

**ईहार्थाश्चाभावात्सूक्तवाकवत् ॥ १० । २ । ५१ ॥**

ईहार्थाः objects of activity ; च and ; अभावात् by reason of the absence ; सूक्तवाकवत् being fit in the praises.

51. And they are with the objects of activity ; by reason of the absence, (they should not be performed) being fit in the सूक्तवाक (praises.)

In the अस्थियज्ञ there are प्रायणीयः transferred from दर्शपूर्णमासयाज्ञ ; the सूक्तवाक is also transferred to it. "अयं यजमान आयुराशास्ते, सुप्रजास्त्वमाशास्ते-



बिश्चंप्रियमाशास्ते यदनेनहविषाऽऽशास्ते तदश्यात् तद्ध्यात् तदस्मैदेवारासंताम्”  
 “This sacrificer hopes for longevity, hopes for good progeny, hopes for universal popularity, and hopes it with this offering ; let him eat it, think it and let the gods reach him.”

Now the question is, whether the सूक्तवाक should be repeated or not. The reply of our author is that it should not be repeated, because it expresses the hopes which find their place in a living man but not in the dead bones ; it is appropriate in the सूक्तवाक.

स्युर्वाऽर्थवादत्वात् ॥ १० । २ । ५२ ॥

स्युः are ; वा on the other hand ; अर्थवादत्वात् by reason of being a praise.

52. On the other hand, it should be repeated being a praise.

The objector says that it should be repeated being अर्थवाद ; there is nothing objectionable in it.

नेच्छाभिधानात्तदभावादितरस्मिन् ॥ १० । २ । ५३ ॥

n not so ; इच्छाभिधानात् by reason of the mention of the desire ; तदभावात् by reason of its being absent ; इतरस्मिन् in the other.

53. Not so, by reason of the mention of the desire and that is absent in the other.

The author supports his view by saying that you are mistaken ; the desire is expressed in the सूक्तवाकमत्र but there is no desire in the bones ; so the repetition of the सूक्तवाक should not be done as it will be ludicrous ; the desires and hopes pertain to the living being but not to the dead bones.

Adhikaraṇa xxii. sūtras 54-55 dealing with the subject that in an अस्थियज्ञ there is no desire of the होता.

स्युर्वा होतुकामाः ॥ १० । २ । ५४ ॥

स्युः are ; वा on the other hand ; होतुकामाः the desire of the Hotā.

54. On the other hand, there is the desire of the Hotā.

Take for example the द्वादशह ; there is a text “ततःसंवत्सरेभस्थीनियोजयेत्”



"Then in a year let him make the bones perform a sacrifice".

The दीक्षा &c, are transferred under a चोदक text. There are desires of the होता mentioned in the model sacrifice. "यंकामयेत अशुमान्स्यादिति पराचीतस्यैडामुपह्वयेत अपशुमानेवभवति । यंकामयते प्रमायुकः स्यादिति तस्योच्चैस्तरां वषट् कुर्यात् । यंकामयेत पापीयान् स्यादिति नीचैस्तरां तस्य याज्ययावषट् कुर्यात् यंकामयेत वर्षीयान् स्यादिति उच्चैस्तरां तस्य याज्ययावषट् कुर्यात् ॥ "One who wishes that some one may become deprived of cattle, let him invoke इडा conversely so that he may become deprived of cattle. One who wishes that another may be short lived, let him utter वषट् aloud; one who wishes that some one may become sinful, let him utter वषट् in a low voice with the याज्या ; one who wishes that another may become old, let him utter वषट् in a loud tone with the याज्या."

The question is whether the desire of the होता should be expressed in the case of the bones. According to the objector, they should be expressed as they come by चोदक text in the अस्थियज्ञ.

न तदाशीष्ठात् ॥ १० । २ । ५५ ॥

न not so ; तदाशीष्ठात् by reason of their being desires.

55. Not so, by reason of their being desires.

The reply of our author is that they should not be expressed ; because they are hopes which can exist in a living person but not in the dead bones.

These five अधिकरण are based on the principle of कृत्वाचिन्ता baseless anxiety. The bones of the deceased have been substituted in the place of the sacrificer. Now the question that naturally arises is, whether all the functions belonging to the sacrificer apply in the case of his dead bones. They are answered by our author in the negative with the exception of one सूत्र in which औदम्बरी branch measurement and touching of the शुक्र cup are given. This adikarāṇa does not find its place in शबर's edition and very probably appears to be spurious, because the principle of कृत्वाचिन्ता does not strictly apply to it (See at P. 644.)

Adhikaraṇa xxiii. sūtras 56-57. dealing with the subject that सर्वस्व sacrifice should be performed after the death of the sacrificer.



सर्वस्वारस्यदिष्टगतौ समापनं न विद्यते कर्मणो  
जीवसंयोगात् ॥ १० । २ । ५६ ॥

सर्वस्वारस्य of सर्वस्वार ; दिष्टगतौ on the death ; समापनं completion ; न not ; विद्यते exists ; कर्मणः of action ; जीवसंयोगात् by reason of being connected with life.

56. On the death, the completion of the सर्वस्वार does not exist, because the action is connected with life.

There is सर्वस्वारयज्ञ ; in connection with it there is a text “मरणकामो ह्येतेन यजेत यः कामयेतानामयः स्वर्गलोकमियं” “One who is desirous of death, let him perform this sacrifice i. e. one who wishes to go to heaven without any trouble”.

The question is, whether the सर्वस्वार should be completed when the sacrificer has reached his end. The reply of the objector is that as the sacrificer dies, the sacrifice commenced comes to an end ; so it need not be completed, because the action is connected with the life.

स्याद्वोभयोः प्रत्यक्षशिष्टत्वात् ॥ १० । २ । ५७ ॥

स्यात् is ; वा on the other hand ; उभयोः of both ; प्रत्यक्षशिष्टत्वात् by reason of the direct command.

57. On the other hand, of both by reason of the direct command.

The reply of the author is, that both the commencement and the end are directly laid down ; so the sacrifice must be completed by the agent appointed by the deceased. “आर्भवे प्रस्तूयमाने औदम्बरीं परितोऽदशेन वा ससा परिवेष्ट्य ब्राह्मणा परिसमापयतमेयं मितिसम्प्रेष्यान्निविशति” “On singing of आर्भवे and having dressed an औदम्बरी branch with the new cloth, he enters the fire saying O ! Brāhmaṇas, finish my sacrifice”.

So we see the completion is to be achieved by the command given to the priests.

Adhikaraṇa xxiv. dealing with the subject that touching of the cup called शुक्र &c, the fit parts of सर्वस्वार should be performed after the end of the sacrificer.

गते कर्मास्थियज्ञवत् ॥ १० । २ । ५८ ॥



गते on death ; कर्म्मस्थियज्ञवत् the sacrifice like अस्थियज्ञ.

58. On death, the sacrifice is like अस्थियज्ञ.

The measurement of the औदम्बरी branch and touching of the cup are for the purpose of the sacrifice as seen in the bone-sacrifice under अधिकरण 19, at p. 644. So here too they should be performed for the sake of the sacrifice.

Ahikarapa XXV. sūtras 59-60 dealing with the subject that in सर्वस्वार on the death of the sacrificer, the desire for life should be expressed.

**जीवत्यवचनमायुराशिषस्तदर्थत्वात् ॥ १० । २ । ५९ ॥**

जीवति In the living ; अवचनम् no pronouncement ; आयुः life ; आशिषः benediction ; तदर्थत्वात् by reason of being for its object.

59. In the living, the benediction for life should not be pronounced, because that is for its object.

The होता reads a formula "आशास्तेयजमानः" "The sacrificer has a hope".

The question is whether this benediction for life should be pronounced in सर्वस्वार where the sacrificer is desirous of dying and performs it to end his life. The reply of the objector is that it should not be uttered, as it is utterly inconsistent.

**वचनं वा भागित्वात्प्राग्यथोक्तात् ॥ १० । २ । ६० ॥**

वचनं formula ; वा on the other hand ; भागित्वात् by reason of sharing it ; प्राक् यथोक्तात् before the utterance as said.

60. The formula should be uttered by reason of his sharing it before the utterance as said.

The author says that the मन्त्र should be uttered, because he hopes to live before singing the आर्भवपवसान् which is the allotted time for the death of the sacrificer. During this interval the sacrificer naturally wishes to live.

Adhikarapa xxvi. dealing with the performance of ऋतुयाज्य &c, in द्वादशाहः.

**क्रिया स्यादुर्ममात्राणाम् ॥ १० । २ । ६१ ॥**

क्रिया procedure ; स्यात् is ; उर्ममात्राणाम् of the invisible purpose.



# 61. Procedure of the invisible purpose should be performed.

There is a द्वादशाह ; in this connection, there is a text “द्वादशाहमृद्धिकामा उपेयुः” “Let those who are desirous of prosperity, perform a द्वादशाह.”

There is a certain procedure which is transferred from the model sacrifice as for instance, वरण appointment of a priest and आत्रेयहिरण्यदानम् gift to the priest of the आत्रेय gotra. As we know that the द्वादशाह being a सत्र, is performed by the sacrificers without the assistance of the priest; the necessary result will be that there will be no appointment of the priests and the gifts to them. The reply of our author is that they should be performed in order to comply with the चोदक text and for production of the invisible effect.

Adhikaraṇa xxvii dealing with the subject that in a पवमानेष्टि, निर्वाप is performed.

## गुणलोपे च मुख्यस्य १० । २ । ६२ ॥

गुणलोपे on the omission of the subordinate ; च and ; मुख्यस्य of the principal.

# 62. And on the omission of the subordinate, the principal is omitted.

There are पवमानेष्टि in अग्न्याधान “योऽग्नयेपवमानाय पुरोडाशमष्टाकपालं निर्वपेत् । अग्नये पावकाग्नये शुचये” “Let him offer cakes on eight pans consecrated to the domestic fire, the holy fire, the pure fire.”

There is a transfer under the चोदक text “अग्निहोत्रहवण्याहविषिनिर्वपेत्” “Let him make an offering with the अग्निहोत्र ladle.”

In the अग्निहोत्र, the offerings are made to the fire with the sacrificial vessel. The sacrificial vessel is not used because there is no occasion for the अग्निहोत्र in the पवमानेष्टि. So the result is that when the vessel by which offerings are made in the fire is not used in the पवमानेष्टि, the offerings (निर्वाप) will not be made.

The reply of the author is that it is not necessary that on the omission of the subordinate, the principal must necessarily be omitted. The निर्वाप will be made though the instrument by which it is made, is omitted.

Adhikaraṇa xxxiii sūtras 63.66 dealing with the subject that in वाजपेय, there is omission of the handfuls.



## मुष्टिलोपात्तु संख्यालोपस्तद्गुणत्वात्स्यात् ॥१०२।६३॥

मुष्टिलोपात्तु by reason of dropping the handful ; तु on the other hand ; संख्यालोपः dropping of the number ; तद्गुणत्वात् by reason of its being subordinate ; स्यात् is.

63. On the other hand, it is better to drop the number than the handful, because it is subordinate.

There is a वाजपेय sacrifice ; in connection with it, it is said “शरदिवाजपेयेन स्वराज्यकामोयजेत” “Let, one who is desirous of self-sovereignty, perform वाजपेय in the autumn.” There it is said “नैवारः सप्तदशशरावः क्षीरेचरुर्भवति” “The चरु is made of wild rice in milk in seventeen cups.” In the model sacrifice the number of the handfuls is given चतुरमुष्टीन्निर्वपति” “He offers four handfuls.”

Both are transferred in the modified sacrifice under a चोदक text. So we see that there are 17 cups of चरु in the modified sacrifice and 4 handfuls of the model sacrifice. The question is, whether the number may be omitted, or the handfuls be omitted or both of them. According to the objector, the number is to be omitted ; it is subordinate and handfuls are principal ; according to the principle laid down in the foregoing अधिकरण, the number being subordinate will have to be omitted.

## न निर्वापशेषत्वात् ॥ १० । २ । ६४ ॥

न not so ; निर्वापशेषत्वात् by reason of being subordinate to the offering.

64. Not so, by reason of being subordinate to the offering.

The author says that the number in the sentence is an adjective of the handfuls but it is connected under the श्रुति principle with the offering. You know श्रुति prevails over the वाक्य. In this view, the handfuls will be suspended.

## संख्या तु चोदनां प्रति सामान्यात्तद्विकारः संयोगाच्च परं मुष्टेः ॥ १० । २ । ६५ ॥

संख्या the number ; तु on the other hand ; चोदनां to the injunction ; प्रति towards ; सामान्यात् being common ; तद्विकारः its modification ; संयोगाच्च by connection ; च and ; परमुष्टेः farther of the handfuls.



65. On the other hand, the number being common with the injunction, is dropped and by connection, further the handfuls.

The 2nd objector comes forward and says that the number 4 of the model sacrifice is substituted by 17 handfuls and by cups; so both the number and the measure should be set aside.

न चोदनाभिसम्बन्धात्प्रकृतौ संस्कारयोगात्

॥ १० । २ । ६६ ॥

न not so; चोदनाभिसम्बन्धात् by reason of the connection with the injunction; प्रकृतौ in the model sacrifice; संस्कारयोगात् by reason of the purificatory rite.

66. Not so, by reason of the connection with the injunction and by the connection with purificatory rite in the model sacrifice.

The author says that under the चोदक text the four handfuls are transferred; if both are set aside, the sacrifice will be impossible. So neither of them will be set aside under the चोदक text; and further 17 cups will not be equal in measure to 4 handfuls. So we have four handfuls also; to obviate this difficulty neither of them will, therefore, be set aside, but on the contrary in order to preserve the number which happens first in the sentence, the handfuls which are subsequent in order shall be, consequently, omitted.

Adhikararāṇa xxix dealing with the subject that in the text 'धेनुमालभेत' &c' the words धेनु &c. mean cow.

अौत्पत्तिके तु द्रव्यतो विकारः स्यादकार्यात्वात्

॥ १० । २ । ६७ ॥

अौत्पत्तिके in its origin; तु on the other hand; द्रव्यतः from substance विकारः; suspension; स्यात् is; अकार्यत्वात् by reason of its being for no use.

67. On the other hand, when the word is applicable to the whole class in its origin, the substance is suspended by reason of its being of no use.



There is a text “घावः पृथिव्यां धेनुमालभेत मारुतं वत्समैन्द्रशृषिभं” “Let him sacrifice a cow to heaven and earth, a calf to मरुत् and a bullock to इन्द्र.” The word used are धेनु (a female of an animal who has given birth to a new offspring, वत्स offspring and ऋषभ a male of an animal) They are adjectives and therefore applicable to the whole species. They, therefore, mean goat &c according to the objector. Do these words mean goat &c.? The author says that they are conventionally used in the sense of a cow calf and bullock but under a चोदक text they mean goat and others; but श्रुति prevails over वाक्य. Hence these terms mean cow &c. The goat &c. being of no use though transferred under a चोदक text, are not meant by these terms.

Adhikaraṇa xxx dealing with the subject that in the text “श्वेतमालभेत” the sacrifice of goat is meant.

**नैमित्तिके तु कार्यत्वात्प्रकृतेः स्यात्तदापत्तेः॥१०।२।६८॥**

नैमित्तिके in the accidental; तु on the other hand; कार्यत्वात् by reason of being of use; प्रकृतेः of the model sacrifice; स्यात् is; तदापत्तेः by reason of its being proper.

68. On the other hand, in the accidental being of use, because the model sacrifice is complied with.

There is a text “वायव्यं श्वेतमालभेत भूतिकामः” “Let one who is desirous of prosperity sacrifice a white animal to Vāyu.”

Now in the text the words श्वेत, is used which is an adjective and belongs to a class. The question is, whether the term means a goat or not. The reply of the author is, that when the term means a quality which does not clash with the model sacrifice, then the animal of the model sacrifice is meant. Here the term ‘श्वेत’ (white) is a quality and belongs to the whole class; but in the model sacrifice the goat is the animal used for the sacrifice. So the goat is meant by श्वेत, being appropriate and not contrary to the model sacrifice. Here the conventional sense of the word is omitted when the word is a quality.

Adhikaraṇa xxxi dealing with the subject that in the साद्यस्क and चित्रा, the peg and rice are not खदिर wood and wild rice respectively.

**विप्रतिषेधे तद्वचनात्प्राकृतगुणलोपः स्यात्तेन च कर्मसंयोगात्  
॥ १०।२।६९॥**



विप्रतिषेधे on conflict ; तद्वचनात् by reason of its text ; प्राकृतगुणलोपः the omission of the quality of the model sacrifice ; स्यात् is ; तेन by it ; च and ; कमसंयोगात् by reason of the connection with the act.

69. On conflict, by reason of its text the quality of the model sacrifice is omitted, because it is connected with the act.

In connection with सायक it is said खलेवालीयूपोभवति. "A peg becomes a sacrificial post". In the model sacrifice the यूप is made of खदिर wood. "The question is whether the peg is made of खदिर wood or not."

In चित्रा it is laid down "दधिघृतमापोधानास्तंडुलास्तत्संस्पृष्टं प्राजापत्यंभवति" "An offering to प्रजापति consists of the mixture of curd, ghee, water, parched rice and common rice."

In the model sacrifice the ब्रीहि (wild rice) is used. The question is, whether the rice should be ground as wild rice. The reply of our author is that in this conflict, the procedure of the model sacrifice will be omitted, because it is connected with the action. It will be thus illustrated fully. In the model sacrifice the यूप is made of खदिर wood and certain ceremonies are performed which are explained from time to time in the preceding chapter as occasion arose; but here in सायक the peg is treated as यूप for all intents and purposes. It is ready-made, so there is no necessity of making it from the खदिर wood. In the case of rice, in the model sacrifice the rice is ground and converted into flour to make पुरोडाश cakes for the deity; but here nothing of the kind is to be done, because the rice mixed with other things is offered to प्रजापति.

Adbikarapa XXXii. sūtras 70-71 dealing with the subject that in the case of a peg, cutting &c should not be performed.

**परेषां प्रतिषेधः स्यात् ॥ १० । २ । ७० ॥**

परेषां of others ; प्रतिषेधः prohibition ; स्यात् is.

70. There is a prohibition of others.

Now the question is, whether cutting, hewing and erecting &c apply to खलेवाली. The reply of the author is that the peg to which the animal is tied is treated as a sacrificial post, under a special text ; there is, therefore, no necessity of other ceremonies viz. cutting, hewing and setting up as it is ready-made.



प्रतिषेधाच्च ॥ १० । २ । ७१ ॥

प्रतिषेधात् by reason of prohibition ; च and.

71. And by reason of prohibition.

The author gives another reason in support of his view. If you apply the cutting process to the peg, the entire nature will be changed ; it will be, no longer, a peg. So the very nature of the peg presupposes that there is no necessity of the process of cutting as it is ready-made.

Adhikaraṇa XXXiii dealing with the subject that the ceremonies of sprinkling round of water &c, should be performed on a peg.

अर्थाभावे संस्कारत्वं स्यात् ॥ १० । २ । ७२ ॥

अर्थाभावे in the absence of the purpose ; संस्कारत्वं performance of purificatory rite ; स्यात् is.

72. If there be no visible effect to be produced in it, the rite should be performed.

There are certain ceremonies performed in the model sacrifice on a sacrificial post. They are, for instance, levelling of the ground with the मैत्रावरुण rod, sprinkling of water, forcibly driving it in the ground and anointing it. The question is, whether they should be performed or not in view of the principle laid down in the preceding adhikaraṇa. The reply of the author is that these ceremonies are not performed for the purpose of the peg but for the purpose of the sacrificial post. These ceremonies performed on the peg make it more firm to hold the animal ; so there is nothing wrong in performing them, because the object of anointing it, is to produce an invisible effect in the दूष; so they should be performed on the peg also.

Adhikaraṇa xxxiv. dealing with the subject that in a महापितृयज्ञ, pounding of the parched rice should be performed.

अर्थेन च विपर्ययात् तादर्थ्यात्तत्त्वमेव स्यात्

॥ १० । २ । ७३ ॥



अथन with the object ; च and ; विपर्यासे on transposition ; तादर्थ्यात् ; by reason of that being for it ; तत्त्वम् existence ; एव also ; स्यात् is.

73. And on the transposition of the object, the existence is not destroyed by reason of that being for it.

In connection with महापितृयज्ञ there is a text ; “सोमायपितृम-  
तेषद्रूपालंपितृभ्योवर्हिषद्भ्यो धानः पितृभ्योऽग्निष्वातेभ्योऽभिवान्यायैदुग्धे  
मंथं” “To Soma with the manes, cakes baked on six earthen  
pans ; to the manes sitting on the kuśa grass (वर्हिषद्,) parched rice ; to the  
departed souls whom the fire has consumed (अग्निष्वात्ता), mixture called  
मंथ in the milk of a cow whose calf is dead.” The question for determina-  
tion is, should the pounding be performed in the case of the parched rice ?  
If it is done, the धान will be changed into a सक्तु (gruel). In this state, the  
author says that the order may be changed ; that will not change the nature  
of the rice ; it should be pounded first and then parched. It will remain धान.

According to भट्टकुमारिल, the illustration is taken from the latter part  
of the text quoted above viz. “पितृभ्योऽग्निष्वातेभ्योऽभिवान्यायैदुग्धेमंथं” “To the de-  
parted souls whom the fire has consumed (अग्निष्वात्ता) mixture called मंथ  
in the milk of a cow whose calf is dead.” अभिवान्या is a cow whose calf is  
dead ; मंथ is a mixture prepared by throwing gruel in a liquid. It is  
thus described.

सक्तुभिः सर्पिषाभ्यक्तैः शीतवारिपरिप्लुतैः । नात्युष्णोनातिसांद्रश्चमंथ इत्यभिधी-  
यते ॥ “मंथ is neither very hot nor very thick and is a mixture of gruel  
with ghee and cold water.”

In the model sacrifice, there is grinding first and then baking of the  
पुरोडाश cake afterwards ; the order is here changed ; first the rice is  
parched to make it धान and then ground to prepare the mixture called  
मंथ.

END OF PĀDA II.



## PĀDA III.

Adhikaraṇa I. Sūtras 1 to 12 dealing with the subject that in animal sacrifice &c. the सामधेनी &c, which is the इतिकर्तव्यता of the model sacrifice should be performed.

**विकृतौ शब्दवत्त्वात्प्रधानस्य गुणानामधिकोत्पत्तिः  
सन्निधानात्॥ १० । ३ । १ ॥**

विकृतौ In the modified sacrifice ; शब्दवत्त्वात् by reason of the word ; प्रधानस्य of the principal ; गुणानाम् of the subordinate acts ; अधिकोत्पत्तिः multiplication ; सन्निधानात् by reason of proximity.

I. In the modified sacrifice, by reason of the word of the principal, the subordinate acts will multiply because it is near it.

In the Soma yāga, there is an अग्नीषोमीय animal “योदीक्षितोयदग्नीषोमीयं पशुमालभेत” “An initiated one shall offer an अग्नीषोमीय animal.” In connection with it, it is said “एकादश प्रयाजान् यजति, एकादशानुयाजान् यजति” “He offers eleven प्रयाजs ; he offers eleven अनुयाजs.”

Then further “चातुर्मास्यैः स्वर्गकामो यजेत” “Let one who is desirous of heaven perform four-month-sacrifice.”

In this connection it is said “नवप्रयाजान् यजति नवानुयाजान्” “He offers nine प्रयाजs and nine अनुयाजs.”

Further “वायव्यं श्वेतमालभेत भूतिकामः” (Āp. Ś. xix. 163) “Let one who is desirous of prosperity, offer a white animal consecrated to वायु”

In this connection, it is said “हिरण्यगर्भः समवर्तताम्रे” ऋ० वे० १०।१२।१। “हिरण्यगर्भः existed in the beginning”, Ghee is sprinkled. In the अवभृथ (sacrificial bath) it is said “अप्सु नृणां प्रास्याचारमाचारयति” “Having tasted ghee, he sprinkles ghee on men in water.”

The question is, whether the इतिकर्तव्यता is transferred from the model sacrifice or not. If not transferred, are these above mentioned acts separate acts ? If transferred, are they गुणविविधः ? The reply of the objector is that they are not transferred. The reason is that the terms ‘यजति’, ‘आचारयति’ show different acts; the इतिकर्तव्यता of the model sacrifice is not transferred because it is close to the principal.



## प्रकृतिवत्तस्य चानुपरोधः ॥ १० । ३ । २ ॥

प्रकृतिवत् like the model sacrifice ; तस्य its ; च and ; अनुपरोधः no obstruction.

2. And like the model sacrifice, there will be no obstruction of it.

The objector says in support of his view that in the model sacrifice there will be a regular and continuous procedure and all these terms indicate different acts.

## चोदनाप्रभुत्वाच्च ॥ १० । ३ । ३ ॥

चोदनाप्रभुत्वात् by reason of the power of the command ; च and.

3. And by reason of the power of the command.

The objector says that these verbs have a force of a command ; so they show different acts separately performed with their auxiliaries.

## प्रधानं त्वङ्गसंयुक्तं तथाभूतमपूर्वं स्यात्तस्य विध्युपलक्षणात्सर्वो हि पूर्ववान्विधिरविशेषात्प्रवर्तितः ॥ १० । ३ । ४ ॥

प्रधानं the principal ; तु on the other hand ; अङ्गसंयुक्तं connected with the parts ; तथाभूतम् in the object ; अपूर्वं invisible effect ; स्यात् is ; तस्य its ; विध्युपलक्षणात् by reason of its transfer to the modified sacrifice ; सर्वः every one ; पूर्ववान् having a precedent ; विधिः model ; अविशेषात् by reason of its being not special ; प्रवर्तितः applies.

4. The principal consists of its subsidiary acts ; in this state, it produces an invisible effect : by reason of its transfer to the modified sacrifice, every one of it has a model, because it applies without any distinction.

The author says that you are mistaken in your view ; the principal act with all its details produces an invisible effect which is विध्यन्त as explained in the foregoing chapter (see chapter vii Pada iv, Sūtra 10.



at p. 451). It is transferred to the modified sacrifice; all the details which find their place in the model sacrifice, are therefore, transferred under a चोदक text without any reservation.

न चाङ्गविधिरनङ्गे स्यात् ॥ १० । ३ । ५ ॥

न not ; च and ; अङ्गविधिः supplementary command pertaining to the parts ; अनङ्गे in a sacrifice which has no part ; स्यात् is.

5. And there can not be any अङ्गविधि in a sacrifice which has no parts.

The author says that they are subordinate and are गुणविधिसु ; just as drawing is possible on a canvas, so the गुणविधि is possible in a sacrifice which has subsidiary acts.

कर्मणश्चैकशब्दात्सन्निधाने विधेरख्यासंयोगो गुणेन तद्विकारः स्याच्छब्दस्य विधिगामित्वाद्गुणस्य चोपदेश्यत्वात्

॥ १० । ३ । ६ ॥

कर्मणः of the act ; च and ; एकशब्दात् by reason of one word ; सन्निधाने in proximity ; विधेः of the principal command ; ख्या name ; संयोगः with the connection ; गुणेन with the subordinate act ; तद्विकारः its modification ; स्यात् is ; शब्दस्य of the word ; विधिगामित्वात् by reason of the application to the विधि ; गुणस्य of the subordinate act ; उपदेश्यत्वात् by reason of being ordained.

6. And the act (consisting of the principal and subordinate) by reason of one word ; being close to the principal विधि, the गुणविधि is connected with it under a name ; by this subordination, there is a modification because the word applies to the विधि and the subordinate acts are ordained,

The author says that when an act is mentioned, it means both the principal act and its details of which it consists. In this way the subordinate acts are included in the principal act ; so they are गुणविधिसु. The प्रयाज is a subordinate act ; the number and the मन्त्र that are



pronounced there, vary in each sacrifice. So the command relates to the प्रयाज &c, and the subordinate acts are thereby laid down. In this view these different details are only गुणविधिस.

**अकार्यत्वाच्च नाम्नः ॥ १० । ३ । ७ ॥**

अकार्यत्वात् by reason of being for no purpose ; च and ; नाम्नः of the word.

7. And by reason of the word being for no purpose.

The author says that the word is connected with the meaning ; if it were not so, the whole would be of no purpose. So the details are subordinate parts.

**तुल्याच प्रभुता गुणे ॥ १० । ३ । ८ ॥**

तुल्या equal ; च and ; प्रभुता capable of conveying ; गुणे in a subordinate act.

8. And they are equally capable of conveying the subordinate (act).

The objector said in sūtra 3 that verbs show the sacrificial act ; the author says that the words have the power to convey the principal act with its details ; it can equally convey the subordinate acts. One who can eat stones, can easily eat the cakes prepared from सुदग. (kidney bean). The author, therefore, concludes that the प्रयाज &c. are subordinate acts.

**सर्वमेवंप्रधानमिति चेत् ॥ १० । ३ । ९ ॥**

सर्वम् all , एव certainly ; प्रधानम् principle ; इतिचेत् if you say.

9. If you say "all are principal".

The objector says that on account of the use of the verbs, they are all equally principal acts.

**तथामूतेनसंयोगादथार्थविधयः स्युः ॥ १० । ३ । १० ॥**



तथाभूतेन with that state ; संयोगात् by reason of connection , यथार्थविधयः the विधि in their proper sense स्युः are.

10. By reason of the connection with that state, the विधिस will be in the proper sense of the term.

The author says in reply that from the verb the principal with the subordinate acts will be inferred. What is naturally a subordinate act will remain so and can not become a principal act by the force of the verb. By reason of this relationship of the principal with the subordinate acts, the verbs will convey the exact sense and will not disturb the mutual relationship. What is principal, will remain principal and what is subordinate will remain subordinate.

विधित्वं चाविशिष्ट मेवं प्राकृतानां वैकृतैः कर्मणायोगात् तस्मात्सर्वं प्रधानार्थम् ॥ १० । ३ । ११ ॥

विधित्वं the nature of injunction ; च and ; अविशिष्टम् not different ; एवं certainly ; प्राकृतानां of the model sacrifices ; वैकृतैः with the modified sacrifices ; कर्मणायोगात् by reason of the connection of the act ; तस्मात् therefore ; सर्वं all ; प्रधानार्थम् for the object of the principal.

11. And there is no difference of the injunction of the model sacrifice by reason of the connection of the act with the modified sacrifice ; therefore all is for the principal.

The author says that there is no difference with the nature of the विधि. What is विधि in the model sacrifice, is an अर्थवाद in the modified sacrifice. As for instance in the model sacrifice

“अग्निं स्विष्टकृतं यजति यज्ञस्य प्रतिष्ठित्यै” (ŚB. II. 2. 3. 24). “He sacrifices to the स्विष्टकृत अग्नि for the permanence of the sacrifice.” It is a विधि but is an अर्थवाद in the modified sacrifice “अग्निं स्विष्टकृतं यजति यज्ञमेव प्रतिष्ठायति” “He sacrifices to स्विष्टकृत अग्नि and makes the sacrifice permanent.”



In the model sacrifice “चक्षुषीवापुतेयज्ञस्ययदाज्यभागौ” “They are the eyes of the sacrifice, they-the offering of ghee.”

In the modified sacrifice, “आज्यभागौयजतिचक्षुषीवनांतरा” “He offers clarified butter, they are the eyes and no other.”

All these are for the principal act ; hence they are subordinate acts.

**समत्वाच्च तदुत्पत्तेः संस्कारैरधिकारः स्यात् ॥१०॥३॥१२॥**

समत्वात् by reason of equality ; च and ; तदुत्पत्तेः of their origin ; संस्कारैः with the rites ; अधिकारः procedure, right ; स्यात् is.

12. And by reason of the equality of their origin with the rites, the procedure is (regulated).

The author says that all can not be principal acts ; in the model sacrifice, the प्रयाज is performed in the beginning, then the principal act commences and in the end the अनुयाज is performed. So in the modified sacrifice the same order is preserved.

“प्रजापतिर्यज्ञमसृजत स आज्यं पुरस्तादसृजत पशुं मध्यतः पृषदाज्यं पश्चात्”  
“The Lord of the universe created sacrifice ; he created clarified butter first, animals in the middle, and the mixture of ghee in the end.”

So we see the प्रयाज and अनुयाज are for the principal act and are, therefore, not principal.

Adbikaraṇa ii, sūtras 13-17, dealing with the subject that in an animal sacrifice in honour of

वायु, the latter part of the mantra हिरण्यगर्भं &c. used in sprinkling ghee, is subordinate.

**हिरण्यगर्भः पूर्वस्य मन्त्रलिङ्गात् ॥ १० । ३ । १३ ॥**

हिरण्यगर्भः, हिरण्यगर्भ ; पूर्वस्य of the first part ; मन्त्रलिङ्गात् by the sign of the मन्त्र.

13. हिरण्यगर्भं of the first part, by the sign of the मन्त्र.



There is a sacrifice in honour of वायु "वायव्यं श्वेतमालभेत भूतिकांशः" "Let one desirous of prosperity, sacrifice white animal consecrated to वायु."

There it is said, "हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् । सदा धार पृथ्वीद्यामुत्तेमां कस्मै देवाय हविषा विधेमः" ऋ० वे० १०।१२।११. "हिरण्यगर्भं (golden child) existed in the beginning ; as soon born, he became lord of the creation : he supported this earth and the heaven : whom should we make our offering ?"

Clarified butter should be sprinkled with this मंत्र. The question is, which portion is to be used as the आधार? The reply of the objector is that the first part is to be used as the गुणविधि, because in the model sacrifice the god is प्रजापति and here हिरण्यगर्भ is also synonymous with प्रजापति. This is an indicative mark in support of the objector's view.

### प्रकृत्यनुपरोधाच्च ॥ १० । ३ । १४ ॥

प्रकृत्यनुपरोधात् by reason of no obstruction of the model sacrifice ; च and.

14. And by reason of no obstruction of the model sacrifice.

The objector says in support of his view that in this way the model sacrifice is complied with, if you use the latter part of the mantra ; "उद्धो ध्वर" &c, the mantra used in the model sacrifice will be suspended.

### उत्तरस्य वा मन्त्रार्थित्वात् ॥ १० । ३ । १५ ॥

उत्तरस्य of the latter part ; वा on the other hand ; मन्त्रार्थित्वात् by reason of the मंत्र being for the purpose.

15. On the other hand, the latter part by reason of the मंत्र being for the purpose.

The author says that the first part of the मंत्र is of no purpose ; it is not गुणविधि. The ऋक् verse commencing with हिरण्यगर्भ is pronounced while sprinkling ghee. Now it is to be seen which portion of it is for the purpose. The latter portion is "कस्मै देवाय हविषा विधेमः" ; it is एकस्मै देवाय ; this is appropriate. Further the god is इन्द्र ; and क is



synonymous with इदं ; so in this view also, the latter portion is appropriate and proper.

**विध्यतिदेशात्तच्छ्रुतौ विकारः स्यादगुणानामुपदेश्य-**

**त्वात् ॥ १० । ३ । १६ ॥**

विध्यतिदेशात् by reason of the transfer of injunction ; तच्छ्रुतौ in that which is laid down ; विकारः modification ; स्यात् is ; गुणानाम् of the subordinate acts ; उपदेश्यत्वात् by reason of being laid down.

16. By reason of the transfer of the injunction, there is a modification in that which is laid down ; because the subordinate acts have been laid down.

The author says that in the model sacrifice, there is the mantra for आचार " ऊर्ध्वोऽध्वरोऽदिस्पर्शमहुतायज्ञोऽहोपतेरिन्द्रावान्स्वाहा सुहस्रः तै. सं. १।१।१२३. "Swāhā to the master's sacrifice which is an extensive sacrifice touching the heaven, devoid of slaughter, not crooked, and performed in honour of Indra. It has great splendour."

Here we have हिरण्यगर्भ &c, to be used as मंत्र in sprinkling ghee. Now take the illustration, "this is curd, ghee, vegetable and rice ; feed देवदत्त with these". "Feed यजदत्त with oil like देवदत्त." Here we see the substance 'oil' sets aside ghee and other things remain intact ; so also in the present case the latter part of the ऋक् in हिरण्यगर्भ will be of use and sets aside the ऊर्ध्वोऽध्वर" used in the model sacrifice, क being synonymous with इदं.

**पूर्वस्मिंश्चामन्त्रत्वदर्शनात् ॥ १० । ३ । १७ ॥**

पूर्वस्मिन् in the first part ; च and ; अमन्त्रत्वदर्शनात् by seeing the absence of मन्त्र.

17. And by seeing the absence of mantra in the first part.

The author says that the first part of आचार in the model sacrifice is done silently without uttering the मन्त्र and second part is the one in which there is the final word स्वाहा and that is the one which is set



aside by the हिरण्यगर्भसूत्र. From this argument, it appears that the latter part is गुणविधि.

Adhikaraṇa iii. sūtras 18-22. dealing with the subject that in चातुर्मास्ययाग in some ceremony, the placing and tying are the subordinate acts of the model sacrifice.

**संस्कारे तु क्रियान्तरं तस्य विधायकत्वात् ॥१०॥३॥१८॥**

संस्कारे in the purificatory rite ; तु on the other hand ; क्रियान्तरं separate action ; तस्य its ; विधायकत्वात् by reason of its being commanded.

18. On the other hand, in the purificatory rites, there is a separate action by reason of its being commanded,

There are soma ceremonies in connection with चातुर्मास्ययाग ; there is a text in connection with it उत्करेवाजिनमासादयति परिधौ पशुं नियुजत "They place whey on the heap of mud dug out from the altar and tie an animal to the fence stick."

The question is, whether placing of whey and tying of the animal are separate acts or are subordinate acts. That question resolves itself into whether these acts are for producing some invisible effect or for some visible effect. If the former, they are separate independent acts or if the latter, they are subordinate acts. The reply of the objector is that they are separate acts. The reason is that the placing of whey on the heap of the mud dug from the pit prepared for the altar is impossible by reason of its being high and being pointed at the top ; the परिधि being thin and lying straight is not fit for tying an animal. So these acts are performed out of charitable object.

**प्रकृत्यनुपरोधाच्च ॥ १० । ३ । १८ ॥**

प्रकृत्यनुपरोधात् by reason of the model sacrifice being not obstructed ; and.

19. And by reason of the model sacrifice being not obstructed,

The objector says that in this way the model sacrifice will be complied with ; the offering is placed on the altar and the animal is tied to the द्वार. So they are separate acts.



विधेस्तु तत्र भावात्सन्देहे यस्य शब्दस्तदर्थः स्यात्

॥ १० । ३ । २० ॥

विधेः of the command ; तु on the other hand ; तत्रभावात् being there ; सन्देहे on doubt ; यस्य whose ; शब्दः word ; तदर्थः its meaning ; स्यात् is.

20. On the other hand, the command being there by transfer, on doubt the word conveys the meaning in which it is used.

The author expresses his own view and says the placing of whey and tying of the animal are not separate acts ; they are subordinate acts. These acts are transferred to the modified sacrifice under a चोदक text and we see their objects ; they should be performed for the objects for which they are performed, because the words convey the sense. Hence they are गुणविधिस.

संस्कारसामर्थ्याद्गुणसंयोगाच्च ॥ १० । ३ । २१ ॥

संस्कारसामर्थ्यात् by reason of the power of the ceremony ; गुणसंयोगात् by reason of the connection with the quality ; च and.

21. By reason by the power of the ceremony and by reason of the connection with the quality.

The author says in reply that you allege that the placing of whey and tying of the animal are not possible by reason of the pointed nature of the heap of the mud at the end and the thinness of the stick ; but the end of the heap can be made wide and the stick can be enlarged. So they are not separate acts.

विप्रतिषेधात्क्रियाप्रकरणे स्यात् ॥ १० । ३ । २२ ॥

विप्रतिषेधात् by reason of the prohibition ; क्रियाप्रकरणे in the context of the procedure ; स्यात् is.

22. And by reason of the prohibition in the context of the procedure.

The author further says that you allege that as in the सौत्रामणि, the plac-



ing of whey is out of charitable purpose, so here also ; but there is prohibition by reason of the impossibility in producing visible effect in connection with सौत्रामणि ; there the placing of whey is for an invisible object but here it is for a visible object. The conclusion is that these acts are गुणविधिस.

Adhikaraṇa iv. sūtras 23-29. dealing with the subject that in अग्निचयन both the offerings of the model and the modified sacrifices should be performed.

**षड्भिर्दीक्षयतीति तासां मन्त्रविकारः श्रुतिसंयोगात्**

॥ १० । ३ । २३ ॥

षड्भिः with six ; दीक्षयति he initiates ; इति participle used to complete a sentence, तासाम् their ; मन्त्रविकारः the modification of a मन्त्र ; श्रुतिसंयोगात् by reason of the connection with the text.

23. In the text "he initiates with six", the mantras are modified by reason of the connection with the text.

There is अग्निचयन, "यएवंविद्वानग्निं चिनुते" "One knowing this, establishes fire".

There are दीक्षाहुतिस both in the model and in the modified sacrifices. The आहुतिस in the model sacrifice are "आकूतिमग्निं प्रयुजं स्वाहा मनोमेधामग्निं प्रयुजं स्वाहा, चित्तं विज्ञातमग्निं प्रयुजं स्वाहा, वाचोविधृतिमग्निं प्रयुजं स्वाहा, प्रजापतये मनवे स्वाहा, अग्नये वैश्वानराय स्वाहा, विश्वैदेवस्य नेतुर्मर्त्तो बृणीत सख्यम् । विश्वेराय इषुष्यसिद्युम्नं बृणीतपुष्यसे स्वाहा" तै० सं० ४।१।२।१. "Swâhâ (welcome) to Agni who stimulates us for an undertaking ; swâhâ (welcome) to Agni who stimulates our mind and intellect ; welcome to Agni who stimulates our brain which is a means of knowledge ; welcome to Agni who stimulates our retentive tongue ; welcome to Manu, the progenitor ; welcome to Agni who is favourable to all ; welcome to thee who art divine supporter of the universe and whose patronage is wished for by man, and who art a master of wealth and from whom wealth is sought for performing a sacrifice."

The आहुतिस in the modified sacrifice are आकूत्यै प्रयुजेऽग्नये स्वाहा, मेधायै मनसेऽग्नये स्वाहा, दीक्षायेतपसेऽग्नये स्वाहा, सरस्वत्यै पूष्णेऽग्नये स्वाहा, आपोदेवीवृह-



सर्विभ्वशंमुवाद्यापृथिवी उवर्तंति बृहस्पतर्ना हविषावृधातु स्वाहा, विश्वेदेवस्य  
नेतुर्मर्तो वृणीत सख्यं विश्वे राय षुध्यसिद्युम्न वृणीत पुष्यसे स्वाहा" तै० सं० १।२।२।१.

"welcome to Agni who stimulates us for an undertaking, welcome to Agni who is my mind and intellect; welcome to Agni who is my vow and penance; welcome to Agni who is my tongue and supporter; let the divine copious, corn-producing water, heaven and earth, the vast sky and the lord of the universe increase with our offering and welcome to them; welcome to him who is the divine supporter of the universe and whose patronage is wished for by man and who is a master of wealth and from whom wealth is sought for performing a sacrifice."

Having mentioned the आहुति, it is said 'षडभिर्दक्षयति' तै० सं० ५।१।१।१. He initiates with six.

The question is, whether the आहुति of the model sacrifice are suspended or both should be joined together. The reply of the objector is that the आहुति of the modified sacrifice will be performed, thereby suspending the आहुति of the model sacrifice; the reason is that there is an express word 'six' used in the text; it means the आहुति of the modified sacrifice thus suspending the आहुति of the model sacrifice.

**अभ्यासात् प्रधानस्य ॥ १० । ३ । २४ ॥**

अभ्यासात् by reason of the repetition; प्रधानस्य of the principal.

24. On the other hand, by reason of the repetition of the principal.

The author says that when there is no possibility of joining the practice of the model sacrifice with the modified sacrifice, there is no समुच्चय or aggregate, but where such a thing is possible, the doctrine of समुच्चय or tacking applies; in this view, the principal will be repeated. There is a text "द्वादशजुहोति" "He offers twelve." Adding the practice of the model sacrifice with that of the modified sacrifice is called समुच्चय (aggregate or tacking).

The tacking of the practice of the model sacrifice with the modified sacrifice is here possible.

**आवृत्त्या मन्त्रकर्म स्यात् ॥ १० । ३ । २५ ॥**



आवृत्त्या by repetition ; मंत्रकर्म the act of uttering the मंत्र , स्यात् is

25. By repetition, the act of uttering the मंत्र is done.

The objector says that there is an express text of enjoining the repetition of the मंत्रs for the modified sacrifice ; if the repetition is to be made, the same मंत्रs of the modified sacrifice will be repeated twice over.

अपिवा प्रतिमन्त्रत्वात्प्राकृतानामहानिः स्यादन्यायश्च

कृतेऽभ्यासः ॥ १० । ३ । २६ ॥

अपि वा on the other hand ; प्रतिमन्त्रत्वात् by reason of each मंत्र ; प्राकृतानाम् of the model sacrifice ; अहानिः no suspension ; स्यात् is ; अन्यायः improper ; च and ; कृते on once pronouncing ; अभ्यास repetition.

26. On the other hand, by reason of each मंत्र, there is no suspension of the मन्त्रs of the model sacrifice ; on once pronouncing the mantra of the modified sacrifice, the repetition of the same is improper.

The author says that you accept that there are 12 आवृत्तिs and you admit the repetition of the मन्त्रs of the modified sacrifice. In this view also, there is no suspension of the मन्त्रs of the model sacrifice ; because there are मन्त्रs of the model sacrifice ready at hand and the repetition of the same मन्त्रs of the modified sacrifice over again is improper. So there will be समुच्चय (tacking). You can very easily make up the aggregate by adding up the आवृत्तिs of both the model and modified sacrifices instead of repeating the आवृत्तिs of the modified sacrifice twice over which is improper.

पौर्वापर्य्यञ्चाभ्यासे नोपपद्यते नैमित्तिकत्वात् ॥१०॥३॥२७॥

पौर्वापर्य्य priority and posteriority ; च and ; अभ्यासे in a repetition ; न उपपद्यते does not arise ; नैमित्तिकत्वात् by reason of their being correlative.

27. And the priority and posteriority do not arise in the case of repetition by reason of their being correlative.



The author gives a further reason in supportt of समुच्चय. He says “षट्पूर्वाञ्जुहोति, षडुत्तरान्जुहोति” ‘He offers the former six, he offers the latter six.’

The word पूर्व and उत्तर are correlative terms ; if there were the repetition of the मन्त्रs of the modified sacrifice only, these terms would not have been used ; but their use, only in the case of समुच्चय where the six आहुतिस of the model sacrifice are added up with the six आहुतिस of the modified sacrifice, has significance.

तत्प्रथक्त्वं च दर्शयति ॥ १० । ३ । २८ ॥

तत्प्रथक्त्वं their separation ; च and ; दर्शयति indicates.

28. And their separation shows.

There is a text “उभयीजुहोति आग्निकीश्चाध्वरिकीः” “He makes both offerings pertaining to fire and sacrifice.”

The author argues from this लिंग that there could not be a division of two sets of the आहुतिस i. e. the आग्निकी (of the modified sacrifice) and अध्वरिकी. (of the model sacrifice), if there had not been an addition of two sorts of आहुतिस. This fact also supports the doctrine of समुच्चय.

न चाविशेषाद्व्यपदेशः स्यात् ॥ १० । ३ । २९ ॥

न not ; च and ; अविशेषात् by reason of there being nothing special ; व्यपदेशः the denomination ; स्यात् is.

29. And there can be no denomination, by reason of there being nothing special.

The author says that there is a text “अध्वरस्य पूर्वमथान्नेरुपाग्निहोतकर्म यदग्निकर्म” “The first is the offering of the sacrifice, then subsequently that of the fire, that is the latter ceremony pertaining to fire.”

The first अध्वरिकी and then आग्निकी are the divisions of the आहुतिस ; this denomination also supports the doctrine of समुच्चय. Had there been no difference in these आहुतिस, there would have been no such denomination.

Adhikaraṇa v. sūtras 30.33 dealing with the subject that in the re-establishment of fire, the fee of establishment of fire omitted.



## अग्न्याधेयस्य नैमित्तिके गुणविकारे दक्षिणादानम- धिकं स्याद्वाक्यसंयोगात् ॥ १० । ३ । ३० ॥

अग्न्याधेयस्य of the establishment of fire ; नैमित्तिके on being the cause ; गुणविकारे on the modification of the subordinate act ; दक्षिणादानम् payment of fee ; अधिकं in addition ; स्यात् is ; वाक्यसंयोगात् by reason of the connection with the sentence.

30. On the establishment of fire being the cause and on the modification of the subordinate act, the payment of fee will be in addition by reason of the connection with the sentence.

There is पुनराधान (re-establishment of fire on some cause) ; “भाग्ययशः भिकामानां पुनरादधीत । योऽग्नीनाधायभाग्यज्यानिपुत्रज्यानि वा जीयेत सपुनरादधीत” “Those who are desirous of fortune, fame and wealth shall re-establish fire; one who after establishing fire, lives old with fortune and son, shall re-establish fire.”

In this connection it is said, “पुनरुत्स्यूतं वासोदक्षिणापुनरुत्स्यूतमुड्वान्” “The cloth sewn again and a bullock dedicated again are the fees.”

In connection with अग्न्याधान (establishment of fire) the fee mentioned is, “एकादेयाषड्देयाद्वाद्दशदेयाश्चतुर्विंशतिर्देयाः शतं देयं सहस्रं देयमपरिमितं देयं” “One should be given, six should be given, twelve should be given, twenty four should be given, hundred should be given, thousand should be given, an unlimited should be given.”

Now the question is, whether in पुनराधान the fee of the अग्न्याधान is suspended or is it paid in addition to the fee of पुनराधान? The reply of the objector is that in view of the principle laid down in the preceding अधिकारणा, there is समुच्चय; the fee will be in addition to the fee of the पुनराधान because the अग्न्याधान is the cause of it and there is a text “वभयीर्ददाति अग्न्याधेयिकीश्चापुनराधेयकीश्च” “He gives both namely the fees pertaining to establishment and re-establishment of fire.” There is, therefore, समुच्चय of the fee of the model sacrifice and that of the modified sacrifice.

## शिष्टत्वाच्चेतरासां यथास्थानम् ॥ १० । ३ । ३१ ।



शिष्टत्वात् by reason of the text ; च and ; द्वारात् of the others ; यथास्थानम् in the order.

31. And by reason of the text, there will be an aggregate of the other in order.

**विकारस्त्वप्रकरणे हि काम्यानि ॥ १० । ३ । ३२ ॥**

विकारः suspension ; तु on the other hand ; अप्रकरणे in no context ; हि because ; काम्यानि desire-accomplishing.

32. On the other hand, there is suspension ; there it is not in the context, because they are desire-accomplishing.

The author says that there is no समुच्चय ; but the principle of वाध applies and the fee of the model sacrifice will be suspended ; it has no bearing on the context of the modified sacrifice which is for a certain cause. What he means to say is that पुनराधान is performed for a certain cause and अन्याधान is its model ; the fee of the model sacrifice is out of the context of the modified sacrifice, so there is no समुच्चय but वाध. As to the text of the payment of the fee “उभयोर्दक्षिणाददाति &c” (“He pays both kinds of fees.”) it means that the fee of the अन्याधान is to be paid in अन्याधान and that of पुनराधान is to be paid in पुनराधान. So the fee of the model sacrifice is suspended.

**शङ्कते च निवृत्तेरुभयत्वं हि श्रूयते ॥ १० । ३ । ३३ ॥**

शङ्कते inferred ; च and ; निवृत्तेः on suspension ; उभयत्वं both ; हि because ; श्रूयते is mentioned.

33. And the suspension is inferred because both are mentioned.

The author says that the fee of the model sacrifice is suspended, because there is a text ; “यद्वैकृतीर्ददाति दक्षिणा उभयोऽपितेन दक्षिणा प्रप्ता भवन्ति । ननु उभयोऽपि प्रदीयन्ते यत उभयोपि प्रप्ता भवन्ति” “When the fee of the modified sacrifice is paid both fees are thereby paid ; both fees are certainly paid since both fees have been paid”

This लिङ्ग also shows that the fee of the अन्याधान should be paid in अन्याधान and that of पुनराधान in पुनराधान. So the fee of अन्याधान will be suspended in पुनराधान.



10 Adhikaraṇa vi. dealing with the subject that in आग्रयण, the अन्वाहार्य fee is suspended by cloth and calf.

**वासो वत्सञ्च सामान्यात् ॥ १० । ३ । ३४ ॥**

वासः cloth ; वत्सः calf ; च and ; सामान्यात् by reason of being common.

34. And cloth and calf, by reason of being common.

There is an आग्रयण sacrifice ; in this connection it is laid down :

“इताद्यायजमानस्यापराभवायनवानामैन्द्राग्न्य पुराणानामग्नेयः सौम्यः श्यामाकोवै-  
श्वदेवः पयसिचरुः छात्रावृथिवीय एककपालः” “For the first offering with a  
view to have the sacrificer victorious, of the new ones to Indra and Agni  
and of old ones to Agni, grass to Soma, boiled rice to विश्वेदेवास and a cake  
baked on one pan to Heaven and Earth.”

About the fee it is said “वासोदक्षिणावत्सः प्रथमजोदक्षिणा” “cloth is the fee,  
the first born calf is the fee.”

In the model sacrifice, the fee is अन्वाहार्य which is defined as  
follows.

यच्छ्राद्धं कर्मणामादौ याचते दक्षिणाभवेत् ॥ आमावास्यं द्वितीयं स्यादन्वाहार्यं  
विदुर्बुधाः ॥ “The learned men say that the fees that are given at the  
funeral ceremony in the beginning and at the end, secondly that which  
are given on the new moon day are called अन्वाहार्य.”

The question is, whether the fee consisting of cloth and calf should  
be paid in addition to the अन्वाहार्य fee (which is paid at the end of any  
monthly ceremony or death anniversary). The reply of our author  
is that the fee paid in the form of cloth or calf suspends the payment  
of the अन्वाहार्य fee ; the reason is that each has its fee prescribed. It is  
common ; there is nothing special to show that there should be  
समुच्चय.

Adhikaraṇa vii dealing with the subject that in आग्रयण, the procedure of अन्वाहार्य fee ap-  
plies to cloth and calf.

**अर्थापत्तेस्तद्धर्माः स्यान्निमित्ताख्याभिसंयोगात्**

**॥ १० । ३ । ३५ ॥**

अर्थापत्तेः by reason of serving the purpose ; तद्धर्मा partaking its quality ;  
स्यात् is ; निमित्ताख्याभिसंयोगात् by reason of the connection with the name of  
the cause.



35. By reason of serving the purpose, they partake of its quality, because they are connected with the name of the cause.

In connection with आश्रयण, the question is whether the gift of cloth and calf partakes of the nature of अन्वाहार्य fee or not. The reply of our author is, that it takes the place of अन्वाहार्य fee, so the procedure of अन्वाहार्य applies to it. The word दक्षिणा is applicable to it which is made to secure the services.

Adhikaraṇa viii. dealing with the subject that in आश्रयण, in the case of calf there is no cooking.

**दाने पाकेऽर्थलक्षणः ॥ १० । ३ । ३६ ॥**

दाने in the gift ; पाकः cooking ; अर्थलक्षणः mark of the object.

36. In the gift, the cooking which is the mark of the gift.

This is the case of suspension. The question is, whether cooking is to be performed in the case of the calf, the object of gift. The reply of our author is that it will be suspended; the reason is that the gift is to secure the services but not to feed the priest. So the cooking is not transferred from the model sacrifice. Further the calf, but not its flesh, is mentioned as an object of gift.

Adhikaraṇa ix dealing with the subject that in आश्रयण, in the case of cloth, there is no cooking.

**पाकस्य चान्नकारित्वात् ॥ १० । ३ । ३७ ॥**

पाकस्य of cooking ; च and ; अन्नकारित्वात् by reason of the food.

37. And of the cooking by reason of the food.

Now the question is whether the cooking should be performed on the cloth the object of gift. The reply of our author is that it should not be performed, because no use is served by cooking the cloth, which is not a food.

Adhikaraṇa x dealing with the subject that in the आश्रयण in the case of cloth and calf there is no sprinkling of ghee.

**तथाभिघारणस्य ॥ १० । ३ । ३८ ॥**

तथा similarly ; अभिघारणस्य of the sprinkling of ghee.



38. And similarly of the sprinkling of ghee.

This is the third case of suspension. The question is whether अभिचारण is to be performed on the cloth and calf ; it is done on the cooked rice with a view to give relish. Here in the case of the calf and cloth, no relish is necessary to secure the services of the priest ; so it need not be performed.

Adhikaraya xi. sūtras 39-44 dealing with the subject that in a उयोतिष्टोम, the fee of 1200 is of the cows only.

द्रव्यविधिसन्निधौ सङ्ख्या तेषां गुणत्वात्स्यात्

॥ १० । ३ । ३९ ॥

द्रव्यविधिसन्निधौ in proximity with the injunction relating to the substance ; सङ्ख्या number ; तेषां their ; गुणत्वात् by reason of the subordinate nature ; स्यात् is.

39. In proximity with the injunction relating to the substance, the number thereof is by reason of the subordinate nature.

There is a उयोतिष्टोम sacrifice, "उयोतिष्टोमेन स्वर्गकामोयजेत" "Let one who is desirous of heaven, perform उयोतिष्टोम."

It is said in that connection "गौश्चाश्वश्चअश्वतरश्च गर्दभश्च अजाश्चावयश्च ब्रीहयश्च यवाश्चतिलाश्च माषाश्च तस्यद्वादशशतं दक्षिणा" "His fee of twelve hundred consists of cows, horses, mules, asses, goats, sheep, rice, barley, *sesamum* and beans."

Now the question is, what does '1200' qualify ? Does it qualify each substance or does it qualify the whole set of substances mentioned above or does it qualify any particular substance ?

The reply according to the 1st पूर्वपक्ष is, that '1200' qualifies each substance mentioned in the text. The reason is that, being in contact with the substance the number is a quality and therefore qualifies each substance separately.

समत्वात् गुणानामेकस्य श्रुतिसंयोगात् ॥ १० । ३ । ४० ॥

समत्वात् by reason of equality ; गुणानाम् of the subordinate acts ; एकस्य of one ; श्रुतिसंयोगात् by reason of the connection with the text.



40. On the other hand, by reason of the equality of the subordinate acts, it applies to one because of the mention in the text.

The second objector says that if the number applies to each separately, it is vague. It applies to one only, because in the text the singular number is used and all the subordinate acts are equally connected with the number. So the number applies to only one substance enumerated in the text.

यस्य वा सन्निधाने स्याद्वाक्यतोह्यभिसम्बन्धः

॥ १० । ३ । ४१ ॥

यस्य whose ; वा on the other hand ; सन्निधाने in proximity ; स्यात् is ; वाक्यतः syntactically ; हि because ; अभिसम्बन्धः connection.

41. On the other hand, it will apply to that which is near because it is syntactically connected.

The third objector says that it is accepted that the number applies to one substance only but I do not accept that it applies according to one's own choice. It applies to one which is very close to it in the sentence. The word 'माष' is close to it ; so the number applies to it.

असंयुक्तास्तु तुल्यवदितराभिर्विधीयन्ते तस्मात्सर्वा-

धिकारः स्यात् ॥ १० । ३ । ४२ ॥

असंयुक्ताः being unconnected ; तु on the other hand ; तुल्यवत् like equal ; इतराभिः with the others ; विधीयन्ते are laid down ; तस्मात् therefore ; सर्वाधिकारः application to all ; स्यात् is.

42. On the other hand, being unconnected, like equal it is connected with others ; therefore it applies to all collectively.

The fourth objector steps in and says that if you qualify the माष with the adjective 1200, it is unconnected ; but the whole set of substances is mentioned equally, so the number applies to all of them collectively. The number 1200, therefore, applies to all the substances taken together in one collection.



असंयोगाद्विधिश्रुतावेकजाताधिकारः स्याच्छ्रुत्याको-

पात्क्रतोः ॥ १० । ३ । ४३ ॥

असंयोगात् by reason of want of connection ; विधिश्रुतौ in scriptural injunction ; एकजाताधिकारः application to one class ; स्यात् is ; श्रुत्याकोपात् to avoid contradiction with the scriptural text ; क्रतोः of the sacrifice.

43. By reason of want of connection in the scriptural injunction, it applies to one class only and to avoid contradiction with the scriptural text, it applies to the sacrifice.

The Sūtra contains the view of our author ; he says that in the text the word 'तस्य' is used in the singular number; so the number can not apply to all the substances collectively ; it can therefore apply to one class only. In order to avoid the contradiction that would arise, the word 'तस्य' applies to the sacrifice. The passage therefore means that the fee of the sacrifice is 1200.

शब्दार्थश्चापि लोकवत् ॥ १० । ३ । ४४ ॥

शब्दार्थः signification of the word ; च and ; अपि also ; लोकवत् like the word in common language.

44. And the signification of the word is like the word in common language.

The author gives a reason in support of his view. He says that in common parlance also the number denotes one kind of substance. Give him hundred ; it means a hundred of one class ; otherwise there will be a confusion. So according to our author the term 1200 governs one class of substance.

Adhikaraṇa xii sūtras 45.49 dealing with the subject that by the text "तस्यद्वादशशतदक्षिणा" it means the number of cows.

सापशूनामुत्पत्तितो विभागात् ॥ १० । ३ । ४५ ॥

सा that ; पशूनाम् of the animals ; उत्पत्तिः by virtue of the significant power ; विभागात् by reason of the division.

45. That applies to animals by reason of the division by virtue of the significant power.

The author having established in the preceding अधिकरण that the



number applies to one of the substances of a class mentioned in the text, raises another question whether it applies to the animals or to the grains. He says that the number can apply to the animal because to the grain the word denoting number can not apply, but on the contrary, the term denoting quantity or measure applies. The terms denoting the measure of capacity are आढक, द्रोण, कुडव, खारी. Further the service can not be secured by the 1200 माष seeds. It is the number of the animals that can secure one's services.

**अनियमोऽविशेषात् ॥ १० । ३ । ४६ ॥**

अनियमः no rule ; अविशेषात् by reason of there being nothing special.

46. (On the other hand,) there is no rule by reason of there being nothing special.

The objector says that your view is accepted ; but there is nothing special to restrict the number: it may apply to any animal mentioned in the text.

**भागित्वाद्वा गवां स्यात् ॥ १० । ३ । ४७ ॥**

भागित्वात् by reason of great usefulness ; वा on the other hand ; गवां of the cows ; स्यात् is.

47. On the other hand, of the cows by reason of great usefulness.

The author says that of the animals the cow is most useful ; so she should be given as fee. The horse is also useful but its gift is prohibited. "नक्केसरिणोददाति नोभयतोदतः प्रतिगृह्णाति" "He does not give animals having mane and he does not take animals having two rows of teeth."

**प्रत्ययात् ॥ १० । ३ । ४८ ॥**

प्रत्ययात् by the practice.

48. By the practice.

The author gives another reason in support of his view. He says that the term 'cow' is first in the text and according to the usage, no other animal that comes after her in the text can have priority ; so she has priority in the class of animals mentioned in the text.

**लिङ्गदर्शनाच्च ॥ १० । ३ । ४९ ॥**



लिङ्गदर्शनात् by seeing; the indicative mark ; च and

49. And by seeing the indicative mark.

The author gives another reason based on the लिङ्ग argument.

“सहस्रदक्षिणां, सहस्रं स्तोत्रीया यावदस्यसाहस्रस्य उत्तराधरा गौर्गविप्रतिष्ठिता तावदस्माह्नोकादसौलोकः” “इदंरतेह्ये काम्येचंद्रेज्योतेर दितेसरस्वति महिविभ्रु ति, एताते अध्ये नामानिदेवेभ्यो मा सुकृतं वृतात्” (V.S. viii. 8. 43; Ś.B. iv. 5. 8. 10)

“One thousand is the fee. There are thousand, psalms; as long as there are upper and lower rows of cows of one thousand fixed in the class of cows, so long is the other world from this world” “O! Light, Aditi, Saraswati, great and renowned are thy names. O ! unkillable (cow), who is fit to be worshipped, to be given, to be offered, to be desired and pleasant, well of me to the gods speak.”

So the number 1200, applies to cows only. In some editions the adhikaraṇas XI. and XII. have been grouped together and treated as one,

Adhikaraṇa xiii sūtras 50-52. dealing with the subject that the fee should be given after division.

**तत्र दानं विभागेन प्रदानानां पृथक्त्वात् ॥१०॥३॥५०॥**

तत्र there ; दानं gift ; विभागेन by division ; प्रदानानां of the gift ; पृथक्त्वात् by reason of separation.

50. There the gift is by division, by reason of the gift being separate.

It has been established that the fee in the ज्योतिष्टोम is 1200 cows ; the next question is, whether the cows should be given to the priest collectively or should they be divided amongst them? The reply of our author is that they should be divided amongst the priests by the sacrificer, because the gift is separate to them.

**परिक्रयाच्च लोकवत् ॥ १० । ३ । ५१ ॥**

परिक्रयात् by reason of hiring ; च and ; लोकवत् just as in common life.

51. And by reason of hiring, just as in common life.

The author gives another reason in support of his view. He says that the gift is with a view to secure the services of the priests. When



a master hires a number of labourers, he pays them separately ; so here also the sacrificer must pay the priests separately.

**विभागं चापि दर्शयति ॥ १० । ६ । ५२ ॥**

विभागं division ; च and; अपि also ; दर्शयति shows.

52. And the division is shown.

The author says that there are texts which show division "तुयोवाविश्व वेदाविभजतु" (V.S. viii, 45; Ś.B. iv. 3. 4. 15) "कृष्णजिनेन वित्रास्य दक्षिणां ददाति" "अग्नीध्रेऽग्रे ददाति, अग्निमुखानेव पितृन् प्रीणाति, ब्रह्मणे रदाति प्रसृत्यै; होत्रे ददाति । नेष्ट्रे ददाति, हविर्धान आसीनेभ्यः अध्वर्युभ्यो ददाति, उद्गातृभ्यो ददाति । अंतः सदसि आसीनेभ्यः यथाश्रद्धं प्रासर्पकेभ्यो ददाति" "Ominscient creator will distribute amongst you; having excited the greed with the skin of a black antelope, he gives a fee; he gives to अग्नीध्र first, he satisfies the Pitris only whose mouth is fire, he makes a gift to ब्रह्मा for progress; he makes a gift to Hotā ; he gives to नेष्टा ; he gives to the अध्वर्यु priests sitting in a हविर्धान cart; he pays a fee to the उद्गातृ priests ; he gives to the priests sitting in the middle of the assembly and moving forward, according to his power."

Adhikaraṇa p. xiv śātras 53-55 dealing with the subject that the division of the fee depends on the समाख्या in a ज्योतिष्टोम.

**समं स्यादश्रुतित्वात् ॥ १० । ३ । ५३ ॥**

समं equal ; स्यात् is ; अश्रुतित्वात् by reason of its being not sanctioned by the Veda.

53. Equal by reason of its being not sanctioned by the Veda.

The next question for determination is, how should the division be effected? The objector replies that the division must be equal, because the contrary is not heard of in the Vedas. When a substance is given to a body collectively, the division will be, of course, equal amongst them.

**अपि वा कर्मवैषम्यात् ॥ १० । ३ । ५४ ॥**

अपि वा on the other hand ; कर्मवैषम्यात् by reason of the inequality of the work done.



54. On the other hand, by reason of the inequality of the work done.

The second objector says no ; there can not be an equal division. There will be an unequal division by reason of the inequality of the work done by the priests. Just as labourers are paid according to the amount of the work done, so the priests are also paid here.

अतुल्याः स्युः परिक्रये विषमाख्या विधिश्रुतौ परिक्र-  
यान्न कर्मण्युपपद्यते दर्शनाद्विशेषस्य तथाभ्युदये ॥१०॥३॥५५॥

अतुल्याः unequal ; स्युः are ; परिक्रये in hiring ; विषमाख्या inequality ; विधिश्रुतौ under an injunction of a text ; परिक्रयात् from hiring ; कर्मणि in action ; उपपद्यते arises ; दर्शनात् by seeing ; विशेषस्य of the special text ; तथा similarly ; अभ्युदये in future reward.

55. There is inequality in hiring ; the inequality arises under an injunction of the text but not by the inequality of the work done : because there is seen a special text in connection with future reward.

The author says that there is an inequality of distribution of the gifts not by reason of the inequality of the work done but by reason of the scriptural text which clearly permits it. In connection with the initiation in द्वादशाह it is said, "अध्वर्युर्गृहपतिं दीक्षयित्वा ब्रह्माणं दीक्षयति, तत उद्गातां ततो होतारं । ततस्तं प्रतिप्रस्थाता दीक्षयित्वा अग्निं नो दीक्षयति । ब्रह्मणा च्छंसि न ब्रह्मणः, प्रस्तोतारमुद्गातुः, मैत्रावरुणं होतुः । ततस्तं नेष्टा दीक्षयित्वा तृतीयं नो दीक्षयति । अग्नीध्रं ब्रह्मणः, प्रतिहर्षीरमुद्गातुः, अच्छावाकं होतुः । ततस्तं उन्नेता दीक्षयित्वा पादिनो दीक्षयति । पोतारं ब्रह्मणः, सुब्रह्मण्यमुद्गातुः, प्रावस्तुतं होतुः । ततस्तमन्यो दीक्षयति ब्रह्मचारी वा आचार्यं प्रेषितः" ॥ "अध्वर्यु" after initiating the master of the house, initiates ब्रह्मा, then होता, then उद्गाता, then प्रतिप्रस्थाता initiating him initiates the second group, ब्रह्मणा च्छंसी from ब्रह्मा group, प्रस्तोता from उद्गाता group, मैत्रावरुणः from होता group; then नेष्टा initiating him, initiates the third group, अग्नीध्रः from ब्रह्मा group, प्रतिहर्षी from उद्गाता group, अच्छावाक from होता group; then उन्नेता initiating him, initiates the fourth group, पोता from ब्रह्मा group, सुब्रह्मण्य from उद्गाता group, प्रावस्तुन् from होता group: then another ब्राह्मण initiates him, either a religious student or one sent by the preceptor." (See at pp.



179 & 180). According to the above texts, the one share goes to अध्वर्यु, ब्रह्मा, उदगाता, होता.

Half sharers are प्रतिप्रस्थाता, ब्रह्मणाच्छंसी, प्रस्तीता, मैत्रावरुण;  $\frac{1}{3}$  sharers are नेष्टा, अग्नीध्र. प्रतिहर्ता, अच्छावाक,  $\frac{1}{4}$  sharers are पोता, सुब्रह्मण्य, प्रावस्तुत, उन्नेता.

In this view there are  $1 + \frac{1}{2} + \frac{1}{3} + \frac{1}{4} = \frac{12+6+4+3}{12} = \frac{25}{12}$

I. Out of 1200 cows, the share of अध्वर्यु group will be, by the rule of three,

$$\frac{25}{12} : 1 :: 1200$$

$$\frac{1200 \times 12}{25} = \frac{48 \times 25 \times 12}{25} = 48 \times 12 = 576 \text{ cows.}$$

II. Out of 1200 cows, the share of प्रतिप्रस्थाता group will be, by the rule of three,

$$\frac{25}{12} \cdot \frac{1}{2} : 1200 = \frac{48 \times 25 \times 6 \times 2}{2 \times 25} = 48 \times 6 = 288 \text{ cows.}$$

III. Out of 1200 cows, the share of नेष्टा group will be, by the rule of three,

$$\frac{25}{12} : \frac{1}{3} : 1200 = \frac{48 \times 25 \times 4 \times 3}{3 \times 25} = 48 \times 4 = 192 \text{ cows.}$$

IV. The share of the उन्नेता group out of 1200 cows will be, by the rule of three,

$$\frac{25}{12} : \frac{1}{4} :: 1200 = \frac{48 \times 25 \times 4 \times 3}{25 \times 4} = 48 \times 3 = 144 \text{ cows.}$$

The whole total comes to 1200 cows,

This is the distribution sanctioned by the text.

Adhikarana xv śūtras 56-58 dealing with the subject that in the one-day-sacrifice called अग्नी by "तस्यधेनु" the fee of the whole sacrifice is suspended.

तस्य धेनुरिति गवां प्रकृतौ विभक्तचोदितत्वात्सा-

मान्यात्तद्विकारः स्यादधेष्टिर्गुणशब्देन ॥ १० । ३ । ५६ ॥

तस्य his ; धेनुः cow ; इति a participle indicating quotation ; गवां of cows ; प्रकृतौ in the model sacrifice ; विभक्तचोदितत्वात् by reason of separate command ; सामान्यात् by reason of being common ; तद्विकारः its modification ;



स्यात् is ; यथा just as ; इष्टि oblation ; गुणशब्देन by the word indicating the quality.

56. The text "his cow" sets aside as a rule the 'cow' in the model sacrifice by reason of the separate command, just as the इष्टि by the word indicating the quality.

There is a भू sacrifice lasting for a day "अथैषभूर्वेश्वदेवस्त्रिवृदेव सर्वस्तस्य विश्ववत्यस्नोत्रीया धेनुर्दक्षिणा" "This भू sacrifice in honour of विश्वेदेव, the whole repeated thrice ; its psalm is विश्ववती and the fee is cow."

In the foregoing अधिकरणस्य we have been putting interpretation on the text relating to the fee in the model sacrifice ; now the question is as to the fee in the modified sacrifice ; the question is, whether the fee mentioned in the present text suspends the fee of the cow in the text mentioned in the commentary on sūtra 39 or all the substances mentioned therein. (see at p. 675). The objector says that the fee in the text in the model sacrifice qualifies the cow, the horse &c. separately but in the modified sacrifice, the cow is the only fee. So the fee in the shape of the cow mentioned in the model sacrifice, is only suspended, while all other substances will remain intact as fees in the modified sacrifice. He gives an illustration "सौर्वैर्निर्वपेत्" "Let him make an offering to Sun-god." The word निर्वप suspends the application of particular procedure of दर्शपूर्ण मासयाग.

सर्वस्य वा क्रतुसंयोगादेकत्वं दक्षिणार्थस्य गुणानां  
कार्यैकत्वादर्थे विकृतौ श्रुतिभूतं स्यात्तस्मात् समवायाद्विकर्म  
भिः ॥ १० । ३ । ५७ ॥

सर्वस्य of all ; वा on the other hand ; क्रतुसंयोगात् by reason of the connection with the sacrifice ; एकत्वं oneness ; दक्षिणार्थस्य of the object of the fee ; गुणानाम् of the subordinate parts ; कार्यैकत्वात् by reason of oneness of an action ; अर्थे in the object ; विकृतौ in the modified sacrifice ; श्रुतिभूतं dependent on a text ; स्यात् is ; तस्मात् therefore ; समवायात् by reason of the connection ; हि because ; कर्मभिः with the action.

57. On the other hand, of all by reason of the connection with the sacrifice ; the oneness of the object of the fee by reason of the oneness of the action ; of the subordinate acts in the



modified sacrifice, the object of the model sacrifice, is governed by the text ; therefore by reason of the connection with the action.

The author says in reply to the objector; that you are mistaken in connecting the word 'fee' with every substance in the text of the model sacrifice. The fee comes at the end, meaning thereby that all substances from cows down to माष are the fee of the ज्योतिष्टोम. Here in the ऋ sacrifice a cow is the only fee. So the whole of the model sacrifice will be suspended by the fee in the modified sacrifice. The action is one and its fee is one ; the fee in the modified sacrifice is specially mentioned.

So the fee of the modified sacrifice will be paid there and as the fee of the model sacrifice is one, the whole of it will be, therefore, set aside.

**चोदनानामनाश्रयाल्लिङ्गेन नियमः स्यात् ॥१०॥३॥५८॥**

चोदनानाम् of the command ; अनाश्रयात् being without support ; लिङ्गेन by the form of the text ; नियमः rule ; स्यात् is.

58. By reason of the command being without support, the rule is by the force of the text.

The author says that you have given the illustration of सौर्ययाग but there चोदना is not sufficiently pointed out by any word indicating इतिकर्तव्यता; so the लिङ्ग indicated by the word निर्वाप governs the procedure : but in the present case we have the text showing a cow to be the fee of the sacrifice thereby setting aside the fee as mentioned in the text in connection with ज्योतिष्टोम.

Adhikaraṇa xvi. sūtras 59-61. dealing with the subject that in a सायस्कृ by the three years old heifer, all the means of purchase are suspended.

**एका पञ्चेति धेनुवत् ॥ १० । ३ । ५९ ॥**

एकपञ्चेति 'one and five'; धेनुवत् like a cow.

59. 'One and five' like a cow.

There is a text "यस्य सोममपहरेयुरेकां गान्धिषां दद्यादभिदधे पञ्चगाः" "One whose soma is stolen, shall give one cow as a fee; on being burnt, 5 cows."

Now the question is, whether the numerals, one and five mentioned in this



text suspend the entire fee of the sacrifice as in the case of the cow according to the principle laid down in the preceding section. The reply of the objector is in the affirmative in accordance with the principle laid down in the preceding अधिकरण. The other commentators have treated this sūtra as a separate अधिकरण but we have followed our learned commentator शबर.

Without finishing the reply, the author gives another independent sūtra.

त्रिवत्सश्च ॥ १० । ३ । ६० ॥ ॥

त्रिवत्सः three years old heifer ; च and.

60. And 3 year-old-heifer.

In connection with सायस्कू there is a text "सांडस्त्रिवत्सः सोमकयणः स्पर्द्धमानानां" "The purchase of soma by the competitors, is by means of a three-years old heifer."

There are other means of purchase transferred under a चोदक text "अजया क्रीणाति, अश्वभेणक्रीणाति, अश्वशफेनक्रीणाति, वाससाक्रीणाति" "He purchases it with a goat ; he purchases it with a bullock ; he purchases it with the hoof of a horse ; he purchases it with a cloth."

The question is whether the 3 years-old-heifer suspends the bullock or the whole means of purchase mentioned in the model sacrifice. The reply is that all the means of purchase are set aside, because they are connected with the purchase.

तथा च लिङ्गदर्शनम् १० । ३ । ६१ ॥

तथा similarly ; च and ; लिङ्गदर्शनम् , लिङ्ग is seen.

61. Similarly the लिङ्ग is seen.

The author relies on the लिङ्ग argument "अपरस्मिन् सायस्के श्रीगीः सोमकयणीव्यः वृशाहं वास्पर्द्धा" "In the latter सायस्कू, a female cow which is a means of the purchase of सोम and about whom competition is certainly excluded."

From the term स्पर्द्धा (emulation, competition) it is clearly inferred that the female cow suspends all the means of purchase; so here also.

Adhikaraṇa xvii that in the text "यस्यसोममपहरेयुः" &c. by 'एकांगी' the number of cows is suspended.



एके तु श्रुतिभूतत्वात्सङ्ख्यया गवां लिङ्गविशेषेण  
॥ १० । ३ । ६२ ॥

एके in one ; तु on the other hand ; श्रुतिभूतत्वात् by the reason of its being dependent on the text ; संख्यया with the number ; गवां of cows ; लिङ्गविशेषेण by the special लिङ्ग.

62. On the other hand, in one by reason of the text with the number of the cows, by the special लिङ्ग.

In the present सूत्र, the reply of the author to the question in the sūtra 59, is embodied. The author says that one cow is in the place of 1200 cows, by reason of the text mentioned in sūtra 59. We see that it is the number of the cows which is important and which alone is set aside. So all other objects of payment are left intact and it is the number of the cow only which is altered.

Adhikara pa xviii. sūtras 60.64. dealing with the subject that in अश्वमेध by "प्रकाश" the portion of अध्वर्यु is suspended

प्राकाशौ तथेति चेत् ॥ १० । ३ । ६३ ॥

प्राकाशौ candle (sticks) ; तथा similarly ; इतिचेत् if you say.

63. And similarly 'candlestick', if you say.

In connection with अश्वमेध, it is said "हिरण्मयो प्राकाशावध्वर्यवेददाति"  
"He gives gold candle sticks to an अध्वर्यु priest."

The word 'प्राकाश' means a candle stick according to one ; and according to others it means a mirror. The question is, whether the gift of golden stand for lamp dispenses with the entire payment of the fee of the sacrifice or does it suspend the payment of the portion of the अध्वर्यु's fee? The difficulty arises in this way ; if the word ददाति is connected with the 'प्राकाश', then it dispenses with the payment of the entire fee and if it is connected with अध्वर्यु's then it suspends the payment of the share allotted to the अध्वर्यु. According to the objector, it is connected with, 'प्राकाश' so the payment of the entire fee is dispensed with.

अपि त्ववयवार्थत्वाद्विभक्तप्रकृतित्वाद्गुणेदन्ताविकारः  
स्यात् ॥ १० । ३ । ६४ ॥



अपितु on the other hand ; अवयवार्थत्वात् by reason of being for the purpose of a part ; विभक्तप्रकृतित्वात् by reason of being divided in the model sacrifice ; गुणोद्भाविकारः the modification in the extent of the subordinate act ; स्यात् .

64. On the other hand, being for the purpose of a part and being separate in the model sacrifice, there is a modification in the extent of the subordinate act.

The author says that you are mistaken ; here the text limits the payment of the golden stand to one part i. e. to अवयु only ; further we also see that the shares of all the priests are divided: (see sūtra 55 and its commentary at pp. 661, 662) in this view there is setting aside of the share of the अवयु only but not of the whole gift. The अवयु gets a gold stand for lamp or mirror in lieu of the share allotted to him in the model sacrifice. So his share will be suspended (dispensed with) in the language of the मीमांसा.

Adhikaraṇa xix sūtras 65-67. dealing with the subject that in उपहृत्य sacrifice, the fee of the entire sacrifice is suspended by horse.

धेनुवच्चाश्वदक्षिणा स ब्रह्मण इति पुरुषापनयो यथा  
हिरण्यस्य ॥ १० । ३ । ६५ ॥

धेनुवत् like cow ; अश्वदक्षिणा the fee of the horse ; स ब्रह्मण that to Brāhmaṇa priest ; पुरुषापनयः the deprivation of other priests ; यथा just as ; हिरण्यस्य in the case of gold.

65. And like 'cow' the fee of the horse ; that to Brāhmaṇa priests: the deprivation of other priests just as in the case of the gold.

There is उपहृत्य sacrifice; in this connection, it is said "उपहृत्योऽनिहृतस्तेनाभिश्यमानं याजयेत्" "उपहृत्य is not defined ; let him make the praiseworthy, perform a sacrifice with it"

The fee mentioned is "अश्वः श्यावोरुश्चमललाटीदक्षिणा" "सहानिहृतसब्रह्मणेदयः" "The fee consists of a dark horse of golden forehead." "It is not defined , it should be given to the ब्रह्मा priest."

The question is whether the gift of the horse to ब्रह्मा suspends the



payment of his own share as laid in the preceding अधिकरण or does it suspend the entire payment of the fee as laid down in Adhikaraṇa xv. relating to धेनु in भू sacrifice? (See at p. 684) The reply of the author is that the entire payment will be suspended as in the case of भू sacrifice, because the fee of horse is mentioned and that is to be paid to Brahma ; the other priests will be deprived just as golden कृष्णल are given to ब्रह्मा alone. In order to secure the services of other priests, they may be paid otherwise.

एके तु कर्तृसंयोगात्स्रग्वत्तस्य लिङ्गविशेषेण ॥१०३६६॥

एके in one ; तु on the other hand ; कर्तृसंयोगात् by reason of the mention of the agent ; स्रग्वत् like a garland ; तस्य its ; लिङ्गविशेषेण by special लिङ्ग.

66. On the other hand, it suspends only one portion by reason of the mention of the agent ; like a garland, by special लिङ्ग.

The objector says that it suspends the payment of the share of the ब्रह्मा priest, because he is expressly mentioned. He says that the illustration of garland is appropriate but not that of gold कृष्णल "स्रजमुद्गनात्रेददाति" "He gives a garland to the उद्गनात् priest."

अपि वा तदधिकाराद्विरण्यवद्विकारः स्यात् ॥१०३६७॥

अपि वा on the other hand ; तदधिकारात् by reason of its being under that topic ; विरण्यवत् like the gold ; विकारः the modification ; स्यात् is.

67. On the other hand, by reason of its being under that topic, the modification is like the gold.

The author says in reply to the doubt expressed by the objector in the preceding sūtra. The gift of horse occurs in connection with the fee ; so it sets aside the payment of the entire fee of the model sacrifice and the illustration of the payment of golden कृष्णल to ब्रह्मा alone holds good.

Adhikaraṇa xx. sūtras 68—72. dealing with the subject that in the ऋतपेय with सोमचमस, the payment of the entire sacrifice is suspended.

तथा च सोमचमसः ॥ १० । ३ । ६८ ॥

तथा similarly ; च and ; सोमचमसः the Somachamas (soma cup).



68. And similarly the soma chamas (Soma cup).

There is a ऋतपेय sacrifice; in this connection, the fee mentioned is, "औदुम्बरः सोमचमसो दक्षिणा स प्रियाय सगोत्राय ब्रह्मणे देयः." "The fee is soma-cup made of उदुम्बर wood; it ought to be given to the dear ब्रह्मा of the same clan."

The question is, whether it suspends the payment of the share allotted to ब्रह्मा or does it suspend the payment of the fee of the entire sacrifice? The reply of the objector is, just as the offer of the garland suspends the payment of fee to उदुम्बरात्, so does the offer of सोम ladle made of उदुम्बर wood suspends the payment of the fee of the entire sacrifice.

**सर्वविकारो वा क्रत्वर्थे प्रतिषेधात् पशूनां ॥१०॥३॥६॥**

सर्वविकारः the modification of all; वा on the other hand; क्रत्वर्थे for the purpose of a sacrifice; प्रतिषेधात् by reason of prohibition; पशूनाम् of the animals.

69. On the other hand, the modification of all, because for the purpose of sacrifice the animals are prohibited.

The author says that it not only suspends the payment of ब्रह्मा's share but the gift of the entire sacrifice also, because there is a prohibition of the gift of the animals. "ऋतवै सोमोऽनृतं गश्चोयत् पशून् दद्यात् सोनृतं कुर्यात् औदुम्बरः सोमचमसो दक्षिणा" "Soma is truth, the animals are false; one who gives animals is false: the fee is soma cup made of उदुम्बर wood."

The gift of animals is prohibited and instead of them, the gift of soma ladle, made of उदुम्बर wood is ordained. So the entire gift is set aside; in this view, the animals will be given to other priests.

**ब्रह्मदानेऽविशिष्टमिति चेत् ॥ १० । ३ । ७० ॥**

ब्रह्मदाने in the gift to ब्रह्मा; अविशिष्टम् not particular; इति चेत् if you say.

70. 'It is not particular with the gift to ब्रह्मा', if you say.

The objector says there is no prohibition concerning the gift to ब्रह्मा; the text means that the gift of सोमचमस should be made to ब्रह्मा to whom the animals are given as a gift; so the text can be construed as sanctioning the gift.



उत्सर्गस्य क्रत्वर्थत्वात्प्रतिषिद्धस्य कर्मस्यान्न च गौणः  
प्रयोजनमर्थः स दक्षिणानां स्यात् ॥ १० । ३ । ७१ ॥

उत्सर्गस्य of the gift ; क्रत्वर्थत्वात् being for the sacrifice ; प्रतिषिद्धस्य of the prohibited ; कर्म action ; स्यात् is ; न not ; च and ; गौणः subordinate ; प्रयोजनम् purpose ; स that ; दक्षिणानां of the fee ; स्यात् is.

71. The gift being for the sacrifice, there is no action of the prohibited ; nor is the purpose with the subordinate acts ; that object is with the fee.

The author says in reply that the gift of सोमचमस suspends the payment of the fee of the entire sacrifice; the gift of the soma ladle is क्रत्वर्थ (for the purpose of the sacrifice) and the gift of animals is prohibited and is not allowed ; the gift to ब्रह्मा is not the fee of the entire sacrifice, it is a part of it ; in the presence of the principal, the subordinate acts will not be thrust in. The object of the gift of सोमचमस is to set aside the gift of the entire sacrifice and the object of the gift of the entire sacrifice is to secure the services of the priests. So the conclusion is that by the gift of सोमचमस, payment of the fee of the entire sacrifice is suspended.

यदि तु ब्रह्मणस्तदूनं तद्विकारः स्यात् ॥ १० । ३ । ७२ ॥

यदि if ; तु on the other hand ; ब्रह्मणः to ब्रह्मा ; तदूनं without it ; तद्विकारः its modification ; स्यात् is.

72. On the other hand, if to the ब्रह्मा, without it there is a modification.

In this अधिकरण. these two sūtras are connected together. The object- or says that if you give the soma चमस to ब्रह्मा alone, the rest of the gift minus the gift to ब्रह्मा remains in the modified form.

सर्वं वा पुरुषापनयात्तासां क्रतुप्रधानत्वात् ॥ १० । ३ । ७३ ॥

सर्वम् all ; वा on the other hand ; पुरुषापनयात् by reason of deprivation of the other priests ; तासां theirs ; क्रतुप्रधानत्वात् by reason of the sacrifice being principal.

73. On the other hand, the entire by reason of the depriva-



tion of the other priests and by reason of the sacrifice being principal.

The author says that the gift given to ब्रह्मा is the fee of the entire sacrifice and other priests do not, therefore, get any share in it. When a fee is given, it is meant for the entire sacrifice, but not for any particular individual. The other priests get nothing. The fee of the entire sacrifice as given in the text (see the commentary on sūtra 39 at p. 675) is suspended.

The sūtras 72-73. are classed under a different अधिकरण dealing with the subject that by 'सोमचमसेन', there is a suspension of the entire fee and other priests.

#### Commentary on sūtra 72.

The objector says that by the gift of सोमचमस, the fee of ब्रह्मा is paid up and the remainder of the fee may be given to others.

#### Commentary on 73.

The author says that the entire fee of the sacrifice is paid by the gift of सोमचमस to ब्रह्मा.

Adhikaraṇa xxi sūtras 74-75. dealing with the subject that in वाजपेय, there is a rule to distinguish the chariot allotted.

**यजुर्युक्तेऽध्वर्योर्दक्षिणा विकारः स्यात् ॥१०३॥७४॥**

यजुर्युक्ते in the chariot yoked with यजुमन्त्र ; यु on the other hand ; अध्वर्योः of अध्वर्यु' priests ; दक्षिणाविकारः suspension of the fee ; स्यात् is.

74. On the other hand, in the chariot yoked with यजुमन्त्र, there is the suspension of the fee of अध्वर्यु'.

In connection with वाजपेय sacrifice there is a text; "यजुर्युक्तरथमध्वर्यवेददाति" "He makes a gift of a chariot, yoked while यजु mantras were uttered, to an अध्वर्यु' priest."

There are chariots, carts, slaves, coins &c. given to the priests. They are all seventeen in number. There are 17 chariots; one is for the sacrificer the chariot which is adorned with मन्त्र of the यजुर्वेद is offered to अध्वर्यु at the time of gift. Now the question is, when this gift to अध्वर्यु' in the form of a chariot is given, whether the अध्वर्यु' gets other shares or not. The reply of the objector is that when the chariot is offered to अध्वर्यु', he does not get any other share in the chariots, slaves, carts, coins &c.



अपि वा श्रुतिभूतत्वात्सर्वासां तस्य भागो नियम्यते

॥ १० । ३ । ७५ ॥

अपि वा on the other hand ; श्रुतिभूतत्वात् by reason of the text ; सर्वासां of all ; तस्य his ; भागः share ; नियम्यते demarcated.

75. On the other hand, by reason of the text, of all gifts, his share is demarcated.

The author says that you are mistaken in applying the principle of वाच here ; the thing is that in compliance with the text, the gift is promised but in order to specify the shares of the priests, the chariots are marked out thus. The chariot adorned with the mantras of यजु is offered to अध्वर्यु, that adorned with rik mantras to होता and the one that is adorned with the Soma मंत्र is given to उद्गाता. This is the rule for the guidance of the sacrificer in distributing the chariots, but that does not suspend the payment of other fees.

#### END OF PĀDA III.

#### PADA IV.

In this पाद, the author deals with समुच्चय.

Adhikaraṇa 1 sutras 1—2 dealing with the subject that in अग्निचयन, नारिष्टद्वीभ &c. there is a combination with नक्षत्रेष्टि &c.

प्रकृतिलिङ्गासंयोगात्कर्मसंस्कारं विकृतावधिकं स्यात्

॥ १० । ४ । १ ॥

प्रकृतिलिङ्गासंयोगात् by reason of there being no connection with the mark of the model sacrifice ; संस्कारं the purificatory rite ; विकृतौ in the modified sacrifice ; अधिकं in addition ; स्यात् is.

1. By reason of there being no connection with the mark of the model sacrifice, the purificatory rite in the modified sacrifice will be in addition.



1. There is अग्निचयन "य एव विद्वानग्निं चिनुते" "One who knows it establishes fire." There are नक्षत्रेष्टि in connection with it.

"अग्नये कृत्तिकाभ्यः पुरोडाशमष्टाकपालं निर्वपेत् । सोऽनुजुहोति । अग्नये स्वाहा, कृत्तिकाभ्यः स्वाहा, अम्बायै स्वाहा, नियतये स्वाहा, अन्नपत्यै स्वाहा, निवर्गपत्यै स्वाहा निपुणकायै स्वाहा" "Let him offer cakes baked on eight earthen pans to Agni and Krittikas." He offers oblations afterwards; hail to Agni; hail to Krittikas; hail to अम्बा; hail to destiny; hail to अन्नपति; hail to निवर्गपति; hail to the clever goddess."

1. There are नारिष्ट homas in the model sacrifice. The question for solution in this अधिकरण is, whether the नक्षत्रेष्टि supersede the नारिष्टहोम or they are to be performed in addition.

2. In connection with श्येनयाग, it is said "लोहितोष्णीषा लोहितवसना निवीता ऋत्विजः प्रचरन्ति" "The priests with red turbans, red dress and sacred thread on the left shoulder move about"

In the model sacrifice, it is laid down "निवीतं मनुष्याणां प्राचीना वीतं पितृणां उपवीतं देवानां उपव्ययते तदेवलक्ष्ममेव तत्कुर्वते" "*nivita* is of men; *prāchināvita* is of the manes; *upavita* is of the gods. He who puts on *upavita*, accepts the symbol of gods." (see at pp. 124 and 126.)

The question is whether the उपवीत is superseded or not.

3. In connection with the पृथग्वडह it is said "मध्वाशयेद्भृतं वा" "He shall eat honey or ghee."

Then in the model sacrifice, it is laid down "पयोव्रतं ब्राह्मणस्य यवागुणजस्य स्यामिक्षा वैश्यस्य" "The fast of a Brāhmaṇa is by milk, that of a kṣatriya is by gruel and that of a Vaiśya by curd-dish." (see at p. 307). The question is, whether it is a case of supersession or of combination. The reply in the ordinary way will be that the procedure of the modified sacrifice will annul the procedure of the model sacrifice. The reply of the author is that it is not a case of supersession, but a case of combination; the reason is that the minor details of the modified sacrifices such as homas have no connection with the mark of the model sacrifice. Both of them produce invisible effect and the procedure of the modified sacrifice does not take the place of the procedure of the model sacrifice. So the result is that the नक्षत्रेष्टि will be performed in the अग्निचयन in addition to the नारिष्ट homa. The same principle of combination applies to other illustrations:



## चोदनालिङ्गसंयोगे तद्विकारः प्रतीयेत प्रकृतिसन्निधानात्॥

१०।४।२॥

चोदनालिङ्गसंयोगे in connection with the mark of चोदना ; तद्विकारः its modification ; प्रतीयेत is inferred ; प्रकृतिसन्निधानात् by reason of the proximity of the model sacrifice.

2. In connection with the mark of the चोदना, its modification is inferred by reason of the proximity of the model sacrifice.

There is an objection "शरमयंवर्हिर्भवति" "The grass is of reeds," As शर supersedes the कुश, so also here. The reply is embodied in the sūtra. Here the शर is connected with the mark of the model sacrifice i. e. it serves the purpose of कुश. The object which grass serves, is served by शर and so it sets aside the कुश. The illustration does not, therefore, apply in the present case.

This अधिकरण is also called "as dealing with suspension of वर्हि made of kuśa by the वर्हि made of reeds."

Commentary on Sūtra 1.

It is said "सोमारौद्रं चरुं निर्वपेत् कृष्णानांब्रीहीणमभिचरन्" "Having enchanted the black rice, let him offer boiled rice consecrated to Soma and Rudra."

In connection with it, it is said "शरमयंवर्हिर्भवति" "The grass is made of reeds."

The question is whether it sets aside the वर्हि made of कुश. The objector says that the principle of समुच्चय applies and the शर will be in addition to कुश.

Commentary on sūtra 2.

The reply of the author is in the negative ; the reason is that शर is connected with the कुश of the model sacrifice and serves its purpose; so it sets aside the कुश. It is, therefore, a case of वाध

Adhikaraṇa 11. sūtras 1-2 dealing with the subject that in वाजपेय by the noise of the chariot and the noise of the drum, the grass and the mantra are both suspended.

Commentary on sūtra 1.

There is वाजपेय It is said "शरदि वाजपेयेनस्वराज्यकामोयजेत्" "One who is



desirous of self-sovereignty shall perform वाजपेय in autumn."

In that connection, it is said "रथघोषेणमाहेंद्रस्य स्तोत्रमुपाकरोति" दुंदु-  
भिघोषेणमाहेंद्रस्य स्तोत्रमुपाकरोति" "He sings the praises of माहेंद्र with the  
noise of a chariot; he sings the praises of माहेंद्र with the noise of the  
drums."

In the model sacrifice, it is laid down "उपावर्तध्वमितिर्द्वाभ्यां स्तोत्रमुपा-  
करोति" (Ś. B. iv. 2. 5. 8,) "'Cease'; He incites to praises with darbha  
grass."

उपाकरण is inciting to praises. The question for determination is,  
whether the noise of the chariot and that of the drum supercede the  
मंत्र or the grass or both. The reply of the objector is that the noise super-  
sedes the मंत्र and the substances viz. chariot and drum, supersede the  
grass, being of the same class.

#### Commentary on sūtra II.

The reply of the author is that the sound of the chariot and drum  
suspends the मंत्र and the grass. In this view रथघोष and दुंदुभिघोष are  
तत्पुरुषसमास.

Adhikara pa III. sūtras 3-5. dealing with the subject that in बृहस्पतिसव with the वार्हस्पत्य  
cup &c, the cups of the model sacrifice belonging to इन्द्र and वायु are combined.

### सर्वत्र तु ग्रहाम्नानमधिकं स्यात्प्रकृतिवत् ॥१०१३॥

सर्वत्र every where; तु on the other hand; ग्रहाम्नानम् the ordaining of  
the cups; अधिकं for increase; स्यात् is; प्रकृतिवत् just as in the model  
sacrifice.

3. On the other hand, every where the ordaining of the  
cups is for increase, just as in the model sacrifice.

In connection with बृहस्पतिसव, it is laid down वार्हस्पत्यग्रहं गृह्णाति"; "He takes  
the वार्हस्पत्य cup".

In connection with विषुवत् it is said "अर्कं गृह्णति" "He takes the अर्क cup."  
In connection with अश्वमेध, it is said "सौवर्णराजताभ्यां महिमानीग्रहौ गृह्णाति" "He  
takes two glorious cups for gold and silver."

There are cups dedicated to the deities इन्द्र and वायु in the model  
sacrifice; now the question for solution is, whether the cups of the



modified sacrifice are added to the cups of the model sacrifice or they supersede the cups of the model sacrifice. The reply of our author is that the cups of the model and modified sacrifices will be combined; because all the cups together secure the object of the sacrifice: it is not the separate cups that secure the object. He gives an illustration of the model sacrifice, where first the cups of इन्द्र and वायु are mentioned, then the cups of मैत्रावरुण are ordained.

**अधिकैश्चैकवाक्यत्वात् ॥ १० । ४ । ४ ॥**

अधिकैः with the combination ; च and ; एकवाक्यत्वात् by reason of the unity of the sentence

4. And with the combination, by reason of the unity of the sentence.

The author relies on another argument in support of his view. In connection with वाजपेय it is said. “सप्तदशपुतेग्रहागृह्यते द्वये प्राजापत्या सोमग्रहाः सुराग्रहाश्च” “These seventeen cups are taken; they are consecrated to प्राजापति consisting of soma cups and wine cups:” but there are no wine cups in the model sacrifice. So the cups of both the modified and model sacrifices are combined together.

**लिङ्गदर्शनाच्च ॥ १० । ४ । ५ ॥**

लिङ्गदर्शनात् by seeing the force of the text ; च and.

5. And by seeing the force of the text.

The author relies on the लिङ्ग argument in support of his view. “विरण्यो वा एष यश्चक्रतुर्यद्वाजपेयः अतीवहाग्निष्टोमं कामत्युक्थ्य मतिषोऽशिनं नातिरात्र प्राप्नोति” “Wide is the sacrifice which is called वाजपेय; it surpasses अग्निष्टोम, it exceeds उक्थ्य, it exceeds षोडशी but does not reach अतिरात्र.”

Here the word ‘विरण्य’ meaning ‘wide’ ‘expanded’ leads one to the inference that the doctrine of समुच्चय is meant.

Adhikaraṇa iv dealing with the subject that in a वाजपेय sacrifice with the animals dedicated to प्राजापति, the animals of the sacrifice are combined together.

**प्राजापत्येषु चाम्नानात् ॥ १० । ४ । ६ ॥**

प्राजापत्येषु in प्राजापत्य ; च and ; चाम्नानात् by reason of laying down.

6. And in प्राजापत्य, by reason of laying down.



There is वाजपेय; "वाजपेयेनस्वाराज्यकामेयजेत" "Let one desirous of self-sovereignty, perform वाजपेय."

There are animals dedicated to प्रजापति "सप्तदशप्राजापत्यान् पशूनालभते" "He sacrifices seventeen animals consecrated to प्रजापति." There are also animals in the model sacrifice.

The question is whether by the animals dedicated to प्रजापति, the animals of the model sacrifice are set aside or are combined together. The reply of our author is that there is a combination; the reason is that there is a text to that effect.

"ब्रह्मवादिनो यदन्ति नाग्निष्टोमो नोक्थ्यो न षोडशीनातिरात्र इति । अथ कस्माद्वाजपेये सर्वे यज्ञक्रतवोऽवरुह्यन्ते पशुभिरिति ब्रूयात् । यदाग्नेयं पशुमालभेनऽग्निष्टोमे तेनावरुह्ये । ऐन्द्राग्नेनोक्थ्यम् ऐन्द्रेण षोडशिनं सारस्वत्यातिरात्रं मारुत्या बृहत्स्तोमेतावन्तो वै यज्ञक्रतवस्तान् पशुभिरैवावरुह्ये" "The experts in spiritual science say that not अग्निष्टोम, not उक्थ्य, not षोडशी, not अतिरात्र (can). Why are all of the sacrifice क्रतुः put in a barrier? Say, by the animals. When one brings an animal consecrated to Agni, by it I put a barrier round the अग्निष्टोम; by the animals consecrated to इन्द्र and अग्नि, I put a barrier to उक्थ्य by an animal consecrated to इन्द्र, to षोडशी, by animal consecrated to सारस्वती to अतिरात्र, by an animal consecrated to मरुत् to बृहत्स्तोत्र. These are the sacrificial क्रतुः to which I put a barrier by means of animals."

Adhikarapa v. dealing with the subject that in सांग्रहणीष्टि with the आमनहोम the अनुयाज offerings are combined.

**आमने लिङ्गदर्शनात् ॥ १० । ४ । ७ ॥**

आमने in आमनहोम; लिङ्गदर्शनात् by seeing the लिङ्ग.

7. And in आमनहोम by seeing the लिङ्ग.

There is a सांग्रहणीष्टि, "वैश्वदेवी सांग्रहणीनिर्वपेद्ग्रामकामः" "Let one desirous of a village perform सांग्रहणीष्टि in honour of all the deities."

In that connection it is said, "आमनमस्याः देवा इति तिस्र आहुतिर्बुहोति" "Whose deity is आमन; he makes three offerings."

There are 3 अनुयाजः in the model sacrifice. The question is, whether by आमनहोम the अनुयाज offerings are superseded or not. The reply of our author is in the negative; he says that it is a case of combination. He relies upon the inference derived from the text "वह्निरात्मा वै प्रयाजानुयाजा



आत्मादेवतायत् प्रयाजानुयाजानां पुरस्ताद्वा उपरिष्टाद्वा जुहुया द्वहिरात्मानंसजातानां मादधीत अथ यन्मध्यतो जुहोति मध्यत एव सजातानां मात्मानंधत्ते” “The external soul consists of प्रयाजस and अनुयाजस ; the deity is the soul: wherefore are the प्रयाजस and अनुयाजस made in the beginning and subsequently. Let him establish the external soul of those born with him ; and he who offers oblations in the middle, maintains the internal soul of those who are born with him.” This shows that अनुयाजस are not superseded.

Adhikaraṇa vi. sūtras 8-9 dealing with the subject that in महाव्रत with ऋत्विगुपगान्, the पत्न्युपगान् is combined.

**उपगेषु शरवत्स्यात्प्रकृतिलिङ्गसंयोगात् ॥ १० । ४ । ८ ॥**

उपगेषु in the musicians ; शरवत् like the reed ; स्यात् is ; प्रकृतिलिङ्गसंयोगात् by reason of the mention of the sign of the model sacrifice.

8. In the musicians, like the reed by reason of the mention of the sign of the model sacrifice.

In गवामयन there is महाव्रत one day sacrifice. In that connection, it is said “पत्न्युपगायन्ति, पिच्छोलाभिरुपगायन्ति, कांडवीणादिभिरुपगायन्ति, आपाटलकाभिरुपगायन्ति” “The wives sing ; they sing with musical instrument made of पिच्छोला wood, they sing with lyre made of reed ; they sing with trumpet-flower.”

In the model sacrifice it is said “ऋत्विज उपगायन्ति” “The priests sing.”

The question is whether by the music of the wives, the music of the priests is set aside or not.

The reply of the objector is that here the music is the vocal music ; so the wives sing in place of the priests, like the reed superseding the kuśa; the music of the wives, therefore, supersedes that of the priests.

**आनर्थक्यात्त्वधिकं स्यात् ॥ १० । ४ । ९ ॥**

आनर्थक्यात् by reason of meaninglessness; तु on the other hand; अधिकं combination ; स्यात् is.

9. On the other hand, by reason of meaninglessness, there will be a combination.

The author says that the music here intended is the instrumental music ; so there will be a combination, otherwise there will be meaninglessness.



In order to escape meaninglessness of the चोदक text, the music of the wives will be combined with that of the priests.

Adhikaraṇa vii. sūtras 10-12, dealing with the subject that in अञ्जनाभ्यञ्जन the anointment of butter and the anointment of incense are combined together.

## संस्कारे चान्यसंयोगात् ॥ १० । ४ । १० ॥

संस्कारे in a purificatory rite, च and ; अन्यसंयोगात् by reason of the mention of another time.

10. And in a purificatory rite, by reason of the mention of another time.

There is a ceremony called अञ्जनाभ्यञ्जन lasting for 49 days. In that connection, it is mentioned "गौगुलवेन प्रातः सवने समञ्जते अभिवाञ्जते वैलुदा-  
रवेण माध्यन्दिने सवने सौगन्धिकेन तृतीयसवने" "He anoints in the morning सवन with गुग्गुल resin, in the mid-day सवन with the resin of a palm tree and in the evening सवन with perfume."

In the model sacrifice there is an anointment by butter. The question for determination is, whether the anointment by incense is in addition to the anointment by butter or in lieu of it. The reply of our author is that it is in addition to the anointment by butter. The reason is that in the model sacrifice, the anointment by butter is at the time of दीक्षा and in the अञ्जनाभ्यञ्जन the anointment is at the time of brewing the soma juice. So the principle of समुच्चय applies.

## प्रयाजवदिति चेत् ॥ १० । ४ । ११ ॥

प्रयाजवत् like प्रयाज ; इति चेत् if you say.

11. If you say "like प्रयाज."

The objector says that "तिष्ठत्पशुप्रयजति" "They offer a sitting animal;" in the model sacrifice, the time of प्रयाज oblation is after the placing of the offering and is different; there the principle of समुच्चय does not, therefore, apply: so here too it will not apply.

## नार्थान्यत्वात् ॥ १० । ४ । १२ ॥

न not so ; नार्थान्यत्वात् by reason of the object being different.

12. Not so, by reason of the object being different.

The author says that in the case of anointments, the object is different;



the object of anointment by butter in the beginning is for comfortable movement and after the sacrifice has commenced, the anointment by incense is to make the body rough. So the objects being different there will be combination and the doctrine of समुच्चय, therefore, applies.

Ādhikaraṇa viii sūtras 13-15. dealing with the subject that in महाव्रत the lower garment is combined with the upper garment.

आच्छादने त्वैकार्थ्यात्प्राकृतस्य विकारः स्यात् ॥

१० । ४ । १३ ॥

आच्छादने in covering ; तु on the other hand ; ऐकार्थ्यात् by reason of one object ; स्यात् is ; प्राकृतस्य pertaining to the model sacrifice ; विकारः setting aside, obstruction ; स्यात् is.

13. On the other hand, in covering by reason of one object ; the garment of the model sacrifice is set aside.

In connection with महाव्रत, it is said “तार्यं यजमानः परिव्रजे दर्भनयंपत्नीः” “The sacrificer puts on a cloth besmeared with ghee and his wife puts on a dress of grass.”

In the model sacrifice, it is said “अहतवासः परिव्रजे” “He puts on new dress.” तार्यं is a cloth oiled with ghee ; माधव says that it is a blanket oiled with ghee. It is prepared from the bark of दृय tree, hence it is called तार्यं. It is most probably like a chadder to cover the upper part of the body. अहत is cloth newly prepared for the occasion, not cut and not worn before. It is thus described by वाचस्पत्य ‘इषद्धीतन्वं श्वेतं सद्दशं यज्ञधारितं अहततं विजानीयात् पावनं सर्वकर्मसु’ “निर्णैजकाक्षात्कृतं यदहततत् प्रचक्षते” “That which is slightly washed, new, white and with ten (cubits) and which was not worn previously, is known as अहत which is pure in all ceremonies.” “That which is not washed by a washerman is called अहत.”

It corresponds to our modern dhoti to cover the lower and private parts. Now the question is, whether तार्यं is in addition to अहत garment or not.

The objector says that the object being to cover the body, it can be covered with a chadder, there is therefore no necessity of a dhoti. So the principle of समुच्चय does not apply.

अधिकं वान्यार्थत्वात् ॥ १० । ४ । १४ ॥



अधिकं an addition ; च on the other hand ; अन्यार्थत्वात् by reason of the object being different

14. On the other hand, an addition by reason of the object being different.

The author says that the principle of समुच्चय applies, the object of both kinds of dress being different. The upper garment is to cover the upper part of the body and the lower garment is to cover the lower part of the body. So both kinds of dress are indispensable.

**समुच्चयं च दर्शयति ॥ १० । ४ । १५ ॥**

समुच्चयं combination ; च and ; दर्शयति is shown.

15. And combination is shown.

The author relies on the texts which he says show समुच्चय. “वासांसि वारा होचो गान् दौर्वमुचनिकृण्विषाणया वासांसि वभ्रं सयति, ततोऽध्वर्युः परिधे ॥” “He puts off cloth, bark and shoes ; he unties the clothes with a horn of a black deer; and then अध्वर्युः priest puts them on.”

The ‘वासांसि’ is in plural form showing thereby that more clothes are meant. It is in support of समुच्चय ; there can not be clothes in plural, if there were no combination.

Adhikaraṇa ix, sūtras 16-17 dealing with the subject that in महाव्रत sacrifice, रथतर song &c. are combined with श्लोक song &c.

**सामस्वर्थान्तरश्रुतेरविकारः प्रतीयेत ॥ १० । ४ । १६ ॥**

सामसु In songs ; अर्थान्तरश्रुतेः by reason of a text for different object ; अविकारः combination ; प्रतीयेत appears.

16. In songs by reason of the text for a different object, it appears that there is a combination.

In connection with महाव्रत it is said “श्लोकेन पुः स्नात्सदसः स्तुवते अनुश्लोके न पश्चात् सदसः कौचेन चात्वालमवेद्यमाणः ॥” “He sings श्लोक before the assembly and sings after-song behind the assembly, after visiting the quadrangle with a कौच song.”

The songs from the model sacrifice are transferred by the चोदक text. The question is, whether they are suspended or combined together. The reply of our author is that there is a combination of both kinds of



songs by reason of their object being different, as appears from the text itself.

अर्थे त्वश्रूयमाणे शेषत्वात्प्राकृतस्य विकारः स्यात् ॥

१० । ४ । १७ ॥

अर्थे in an object, तु on the other hand; अश्रूयमाणे being not laid down; शेषत्वात् being a subsidiary act, प्राकृतस्य of the model sacrifice; विकारः suspension, स्यात् is.

17. On the other hand, the object being not laid down and being a subsidiary act it suspends the song of the model sacrifice.

The author says that when the object is not different and they being subordinate, the principle of समुच्चय does not apply and they will be governed by the principle of वाध. "कौत्संभवति" "काण्वंभवति" "वसिष्ठस्यजनित्रेभवतः" "There is कौत्स song; there is काण्व songs; there are the two songs called the parents of वसिष्ठ."

These are the cases of वाध and the songs of the model sacrifice will be suspended.

The sūtra 17 is called a separate Adhikaraṇa and is called as dealing with the subject that in a particular modified sacrifice, by कौत्स &c. the songs of the model sacrifice are suspended. It requires no separate commentary. The author says that the psalms in the model sacrifice play a subordinate part. They are in the nature of संस्कार of the ऋक् verses though not so expressly said. Because their object being one, the कौत्स &c. supersede the psalms of the model sacrifice.

Adhikaraṇa x. sūtras 18-19 dealing with the subject that under a rule by कौत्स &c, one &c. are suspended.

सर्वेषामविशेषात् ॥ १० । ४ । १८ ॥

सर्वेषाम् of all; अविशेषात् by reason of there being nothing special.

18. Of all, by reason of there being nothing special.

There are texts "कौत्संभवति, काण्वंभवति, वसिष्ठस्यजनित्रेभवतः शुद्धाशुद्धीये भवतः, भर्गयशसी भवतः, क्रौञ्चानिभवन्ति". "There is कौत्स, there is काण्व, there



are parents of वसिष्ठ, there are pure and impure, there are भर्ग and यश, there are कौच songs."

There are also songs of the model sacrifice. As seen in the preceding अधिकरण in the case of these songs, the principle of वाच applies. The next question for determination is, whether one song sets aside one song of the model sacrifice, two of the modified sacrifice set aside the two songs of the model sacrifice and so on or one sets aside all the songs of the model sacrifice. The reply of the objector is that there is nothing in the text to indicate the speciality; all songs will be, therefore, set aside by the songs of the modified sacrifice.

**एकस्य वा श्रुतिसामर्थ्यात्प्रकृतेश्चाविकारात् ॥१०४॥१६॥**

एकस्य of one ; वा on the other hand ; श्रुतिसामर्थ्यात् by the force of the text ; प्रकृतेः of the model sacrifice ; च and ; अविकारात् by reason of being not modified.

19. On the other hand, of one by the force of the text and by reason of the model sacrifice.

The author says that one song sets aside only one song by reason of the force of the text, and the rest of the songs of the model sacrifice will remain intact. In this way the चोदक text will be complied with. One song will suspend one song ; two songs will suspend two songs and many songs will suspend many according to the number.

Adhikara pa xi dealing with the subject that in the sacrifices in which the songs are in increase or in decrease, the songs of the model sacrifice will be suspended accordingly.

**स्तोमविवृद्धौ त्वधिकं स्यादविवृद्धौ द्रव्यविकारः स्यादितरस्याश्रुतित्वाच्च ॥ १० । ४ । २० ॥**

स्तोमविवृद्धौ on the increase of the songs ; तु on the other hand ; अधिकं combination ; स्यात् is ; अविवृद्धौ on decrease ; द्रव्यविकारः annulment ; स्यात् is ; इतरस्य of the other ; अश्रुतित्वात् by reason of being not heard of.

20. On the increase of the songs, there is combination and on the decrease there is annulment, because the other is not heard of.

From the principle laid down in the preceding अधिकरण, it necessarily



follows that there are sacrifices in which the songs are less in number than those in the model sacrifice and some times more than those in model sacrifice. If the number of the songs in the model sacrifice preponderates over those in the modified sacrifice, the excess number will be combined with the number of the modified sacrifice. This is called **आवाप**. If the number of the model sacrifice is less than that of the modified sacrifice, the principle of **समुच्चय** will not apply and the principle laid down in the preceding section will govern the case. It is called **उद्वाप** (elimination.)

Adhikaraṇa Xii, sūtras 21-22 dealing with the subject that in **पवमान** alone, the **आवाप** and **उद्वाप** of the songs of the sacrifices in which songs increase and decrease apply.

**पवमाने स्यातां तस्मिन्नावपोद्वापदर्शनात् ॥१०४।२१॥**

**पवमाने** in **पवमान** ; **स्यातां** are ; **तस्मिन्** in that ; **आवापोद्वापदर्शनात्** by reason of seeing **आवाप** and **उद्वाप**.

21. Both are in **पवमान**, by reason of seeing **आवाप** and **उद्वाप**.

In the last **अधिकरण** we have explained **आवाप** and **उद्वाप** ; in the present **अधिकरण** the author says that in **पवमान** we see both of them “**त्रीणिहवैयस्यो-दराणिगायत्रीबृहती अनुष्टुप् । अत्र ह्येवावपन्ति, अतएवाद्वपन्ति**.” “Three are the bellies of a sacrifice, viz: **गायत्री**, **बृहती** and **अनुष्टुप्** ; here is **आवाप**, hence is **उद्वाप**,”

**वचनानित्वपूर्वत्वात् ॥ १० । ४ । २२ ॥**

**वचनानि** texts ; **तु** on the other hand ; **अपूर्वत्वात्** by reason of being extraordinary.

22. On the other hand, text by reason of its being extraordinary.

The author says that there is no justification for this extraordinary thing ; it is under the text quoted above that both **आवाप** and **उद्वाप** apply.

Adhikaraṇa xiii sūtras 23-24. dealing with the subject that in the sacrifices, &c. the words indicating command denote the deity.

**विधिशब्दस्य मन्त्रत्वे भावः स्यात्तेन चोदना ॥१०४।२३॥**

**विधिशब्दस्य** of the word ‘command’ ‘injunction’ ; **मन्त्रत्वे** in the nature of **मन्त्र** ; **भावः** existence ; **स्यात्** is ; **तेन** hence ; **चोदना** command.

23. In the nature of the **मन्त्र**, there is an existence of the



word indicating command; hence there is injunction.

In connection with दर्शपूर्णमास it is said, “दर्शपूर्णमासाभ्यांस्वर्गकामोयजेत”  
 यदाग्नेयोऽष्टाकपालो अमावस्यायां पौर्णमास्यांचाव्युतोभवति.” “Let one who is  
 desirous of heaven perform new and full moon sacrifices.” “When one  
 performs fire oblations consisting of cakes baked on eight pans, he be-  
 comes infallible.”

There are many synonyms of अग्नि as for instance अग्निः, शुचिः, पावकः,  
 धूमकेतुः, कृशानुः, वैश्वानरः. शांडिल्यः &c.

Now the question is, whether we can use any word to denote the deity  
 ‘अग्नि’. The reply of our author is that it is अग्नि alone that is connected  
 with the word indicating the command, because the offering made to  
 it, is connected with the विधि and hence arises the binding effect  
 thereof.

Further when the object is performance of the act, then any word  
 indicating the sense may be used ; when the word is itself the object,  
 in that case you can not substitute the synonym at your sweet will.  
 माधव has given an illustration in this connection. In order to add to the  
 prestige of देवदत्त in the royal assembly he is addressed as a preceptor,  
 teacher &c. But the father, mother and maternal uncle are not pleased by  
 being addressed with names but by their titles. So here also ; the  
 word ‘अग्नि’ has a special charm in it. आग्नेयः कर्तव्यः The sacrifice  
 of which the deity is अग्नि should be performed.

**शेषाणां वा चोदनैकत्वात्तस्मात्सर्वत्र श्रूयते ॥१०४॥२४॥**

शेषाणां of the subsidiary acts ; चोदनैकत्वात् by the unity of command ;  
 तस्मात् therefore ; सर्वत्र every where ; श्रूयते laid down.

24. And the subsidiary acts being governed by one command,  
 therefore it is every where so laid down.

The author says that the injunctive word should be connected with the  
 object conveyed; because in the मंत्र there is one injunctive word, it is  
 repeated every where as for instance अयाद्, उज्जिति and स्वाहा “अयादग्नेःप्रिया-  
 धामानि, अयाद् सोमस्यप्रिया धामानि अयाद्विन्द्रस्य सुत्राण्यः प्रिया धामानि” यजु०  
 २१४७. “He sacrificed for the dear abode of अग्नि ; he sacrificed for the  
 dear abode of सोम ; he sacrificed for the dear abode of इन्द्र the saviour.”



This is the example of अयाद्. “अग्नेरुज्जिति मनूज्जेष, सोमस्योज्जिति मनूज्जेष” The reading in the white यजुर्वेद (II. 15) is different. “I obtained the victory of अग्नि; I obtained the victory of सोम.”

These are examples of उज्जिति.

The following are the examples of स्वाहा. “स्वाहाग्निं स्वाहासोम” “Hail to Agni; hail to Soma.”

The result is that by virtue of the injunctive word, there is an extraordinary principle in the nature of the मंत्र.

Adhikaraṇa xiv dealing with the subject that in the transferred ceremony also, the injunctive word denotes the deity.

तथोत्तरस्यांततौ तत्प्रकृतित्वात् ॥ १० । ४ । २५ ॥

तथा similarly; उत्तरस्याम् in the subsequent; ततौ ceremony; तत् प्रकृतित्वात् by reason of its having a model sacrifice.

25. Similarly in the subsequent ceremony by reason of its having a model sacrifice.

There is a text ‘सौर्यं चरुं निर्वपेद्ब्रह्मवर्चसकामः’ “Let one desirous of Brāhmic glory, offer boiled rice consecrated to sun-god.”

There are many synonyms of sun god. सूर्यः, भास्करः, आदित्यः, सविता, दिवाकरः &c.,

The question is, whether any of them can be used in place of सूर्य. The reply of our author is that the injunctive word and the word denoting the deity are connected. Just as in the model sacrifice by the word ‘अग्नि’ the sacrifice intended for it is meant, so here also by the word सूर्य the sacrifice intended for him is meant. There is a special charm in the word. So the same principle applies in the case of the model sacrifice.

Adhikaraṇa xv. śūtras 26-29 dealing with the invocation of fire in the establishment of fire, with its attributes.

प्राकृतस्य गुणश्रुतौ सगुणेनाभिधानं स्यात् ॥ १० । ४ । २६ ॥

प्राकृतस्य of the model sacrifice; गुणश्रुतौ by reason of the text about the quality; सगुणेन with its quality; अभिधानं address; स्यात् is.

26. Of the model sacrifice by reason of the text about the



quality, the address is with its quality.

There is establishment of fire “यद्विद्वानग्निमाधत्ते” “One who knows this, establishes fire.”

There are पवमान offerings “अग्नये पवमानायाष्टाकपालं निर्वपेत्। अग्नये पावका-  
ग्नेयेषु चये” (Āp. Śrauta Sū, v. 21. 5.) “Let him offer cakes baked on  
eight pans to the holy fire, to the sacred and purifying fire.”

The question is, whether अग्नि is to be addressed with its attributes, or  
without its attributes. The reply of our author is that it is to be address-  
ed with its attributes.

**अविकारो वाऽर्थशब्दानपायात्स्याद्द्रव्यवत् ॥१०१२७॥**

अविकारः not altered ; वा on the other hand ; अर्थशब्दानपायात् by reason of  
not giving up the significant word ; स्यात् is ; द्रव्यवत् like the substance.

27. On the other hand, unaltered by reason of not giving up  
the significant word, like the substance.

The objector says that the word should be used without any attribute  
just as in the model sacrifice, because the important word is अग्नि which  
can not be omitted. He gives an illustration “सावाप्यासर्धदेवत्यायदजा  
वशा; वायव्यामालभेत भूतिकामः” “It is the female goat which has divinity ;  
one desirous of prosperity sacrifices a goat consecrated to the wind-god.”

Though the word ‘वशा’ is an attribute of अजा (goat), yet in a sacrifice  
अजा is used for goat without the adjective.

**तथारम्भासमवायाद्वा चोदितेनाभिधानं स्यादर्थस्य श्रु-**

**तिसमवायित्वादवचने च गुणशास्त्रमनर्थकं स्यात् ॥१०१२८॥**

तथा similarly ; अरम्भासमवायात् by reason of its being not connected  
with the origin ; वा on the other hand ; चोदितेन by that which has been  
laid down ; अभिधानं address ; स्यात् is ; अर्थस्य of the meaning ; श्रुतिसमवायित्वाद्  
by reason of being connected with the text ; अवचने on not pronouncing ;  
च and ; गुणशास्त्रम् the text as to attribute ; अनर्थकं meaningless ; स्यात् is.

28. On the other hand by reason of its being not connected  
with the origin, the address is by what has been laid down ; the  
meaning being connected with the text, on not pronouncing  
(the attribute) the text as to the attribute will be meaningless.



The author says that the deity should be addressed with his attribute; because the deity is not connected with the commencement of the sacrifice; nor is the sacrifice accomplished by the form of the deity. If that were so, the uttering of 'अग्नि' will be sufficient to convey the idea of पवमान. But the deity is connected with the word as said in the foregoing अधिकरण; the deity is connected with the offering, and if he is not addressed with his epithet, the text containing his attribute will be meaningless.

**द्रव्येष्वारम्भगामित्वादर्थं विकारः सामर्थ्यात् ॥१०॥१२॥**

द्रव्येषु in the substances ; आरम्भगामित्वात् by the reason of the word being connected with the origin ; अर्थे in meaning ; विकारः modification ; सामर्थ्यात् by reason of the powers.

29. In the substances, in the meaning of the the word being connected with the origin, there is modification by reason of the power.

The author says in reply to the illustration of the goat given by the objector, that the case of the substance is entirely different ; it conveys the full sense ; when the goat of a particular quality has been killed in the sacrifice, the fat of that particular goat is meant. So it can be mentioned without its attributes. It is a case of समुच्चय.

Adhikaraya xvi. sūtras 30—31. dealing with the subject that in the ghee offerings of अग्न्याधान, अग्नि is to be addressed without the attributes.

**बुधन्वान्पवमानवद्विशेषनिर्देशात् ॥ १० । ४ । ३० ॥**

बुधन्वान् 'whose मंत्र is बुध'; पवमानवत् like पवमान ; विशेषनिर्देशात् by reason of the mention of the particular.

30 'बुधन्वान्' like पवमान, by reason of the mention of the particular.

There is अग्न्याधान ceremony ; in connection with this we have seen the address to Agni in the preceding अधिकरण. There are ghee offerings in which it is said "बुधन्वान् आग्नेयः कार्यः पावकवान् सौम्यः." "The inspiring fire ceremony and purifying soma ceremony should be performed." In some copies वृधन्वान् is read which means 'brilliant' or 'increasing.'

Now the question is whether अग्नि is to be addressed with its attribute



or without its attribute. The reply of the objector is that it is addressed with its epithet बुधन्वान् (inspiring, stimulating) just as it is laid down in the preceding अधिकरण that it is to be addressed with its epithet.

**मन्त्रविशेषनिर्देशान्न देवताविकारः स्यात् ॥१०।४।३१॥**

मन्त्रविशेषनिर्देशात् by reason of pointing out a special मन्त्र ; न not ; देवता-विकारः the modification of the deity ; स्यात् is.

31. There is no modification of the deity, by reason of pointing out a special मन्त्र.

The author says that the deity is to be addressed without the adjective बुधन्वान्, because that points out only special मन्त्र which is to be uttered in honour of the deity. His मन्त्र is बुध, so the deity is so called here ; it is not his epithet. "अग्निस्तोमेनबोधय समिधानो अमर्त्यं" "Arouse immortal Agni, besmeared with ghee with the praise."

So it is connected with the मन्त्र ; it does not really qualify अग्नि. The deity (अग्नि) is to be addressed with the मन्त्र (बुध). So the word बुधन्वान् shows what मन्त्र is to be uttered at that time.

Adhikarapa xvii sūtras 32-33, dealing with the subject that in गवानुबन्धन and पृषदाज्यहोम there is an address with the injunctive words namely उस्त्र and वनस्पति only.

**विधिनिगमभेदात्प्रकृतौ तत्प्रकृतित्वाद्विकृतावपिभेदः**

**स्यात् ॥ १० । ४ । ३२ ।**

विधिनिगमभेदात् by reason of the difference between the injunction and the mantra ; प्रकृतौ in the model sacrifice ; तत्प्रकृतित्वात् by the reason of its being a model sacrifice ; विकृतौ in a modified sacrifice ; अपि also ; भेदः difference ; स्यात् is.

32. By reason of the difference between the injunction and the mantra in the model sacrifice there will be a difference in the modified sacrifice because that is its model.

There is अग्निष्टोम. In that connection, it is said "गौरनुबन्धोऽजोऽग्नीषोमीयः" "Cow is an अनुबन्ध animal and goat is अग्नीषोमीय." See for explanation at P. 160.

There are many synonyms of गौ as for instance उस्त्रा, उस्त्रिया, अही, मही, अदिति, इला. The question is, whether in the मन्त्र the cow should be ad-



dressed with any of the synonyms or with the injunctive word. Similarly “पृषदाज्येनवनस्पतिं यजति” “He sacrifices herb with curd mixed with ghee.”

There are many synonyms of वनस्पति, as for instance, वृक्षः, पादपः, द्रुमः, नगः. The question is, whether in the मंत्र the वनस्पति should be addressed with any of the synonyms or with the injunctive word. There is a difference in the model sacrifice in the विधि and मंत्र. As for instance in the विधि “योदीक्षितोयदग्नीषोमीयं पशुमालभते” ; “One who is initiated sacrifices an अग्नीषोमीय animal.”

In the मंत्र “छःगस्य वपाया मेदसोऽनुब्रूहि” “Invoke with the fat of the marrow of a goat.” See p. 413.

Now the reply of the objector is that as there is a difference in the model sacrifice in the विधि and निगद, so the same difference will arise in the modified sacrifice. So you can use any synonymous word for गौ and वनस्पति.

यथोक्तं वा विप्रतिपत्तेर्न चोदना ॥ १० । ४ । ३३ ॥

यथोक्तं just as directed; वा on the other hand; विप्रतिपत्तेः of the difference ; न not ; चोदना an injunction.

33. On the other hand, just as directed ; but the difference is not an injunction.

The author says that there should be an address just as directed ; the गौ should be addressed as उक्ता because it is so directed “उक्ताया वपायामेद सोनुब्रूहि” “Invoke with the fat of the marrow of a cow.”

This difference between the injunctive and mantric address has no force of a चोदना and it is not necessary that it should be repeated every where. In the case of वनस्पति, there is no such direction and it should be addressed with that word alone.

Adhikaraṇa xviii. sūtras 34-35. dealing with the subject that in a sacrificial bath, अग्नीवरुण the dual deities should be addressed with the स्विष्टकृत् word.

स्विष्टकृद्देवतान्यत्वे तच्छब्दत्वान्निवर्त्तत ॥ १०।४।३४॥

स्विष्टकृद्देवतान्यत्वे in the deity of स्विष्टकृत् being different ; तच्छब्दत्वात् by reason of that word ; निवर्त्तत is suspended.

34. In the deity of स्विष्टकृत् being different, by reason of that word, it is suspended.



There is a sacrificial bath called अवभृथ, "वारुणेनैककपालेनावभृथयति" "They go to the sacrificial bath with a cake baked on earthen pan and consecrated to वरुण."

In that connection, it is said "अग्नीवरुणौस्विष्टकृतौयजति" "He sacrifices स्विष्टकृत् to Agni and Varuṇa."

The question is, whether in the निगम the deities should be addressed with स्विष्टकृत् or not. The question resolves itself into whether the word स्विष्टकृत् is रुढि (संविज्ञायिक) or यौगिक ; i. e. whether it is used in its conventional sense or in its etymological sense. The reply of the objector is that अग्नि is addressed as स्विष्टकृत् in its conventional sense ; so the word can not apply to the dual deities अग्नीवरुण and they should, therefore, be addressed without स्विष्टकृत्, that being the epithet of अग्नि alone.

**संयोगो वाऽर्थापत्तेरभिधानस्य कर्मजत्वात् ॥१०॥४॥३५॥**

संयोगः compound word ; वा on the other hand ; अर्थापत्तेः by reason of the signification of the word ; अभिधानस्य of the address ; कर्मजत्वात् by reason of its depending on action.

35. It is a compound word, by reason of the significance of the word, because the address depends on the action.

The author says that the word स्विष्टकृत् is derived etymologically from component parts meaning "completing the sacrifice excellently." In that view the dual deities अग्नीवरुण may also be addressed with this epithet, as it can equally apply to them.

Adhikara pa xix. sūtras 36-37. dealing with the subject that in the अग्नीषोमीय animal sacrifice, in every proceeding, the deity अग्नि. is to be addressed without the epithet.

**सगुणस्य गुणलोपे निगमेषु यावदुक्तं स्यात् ॥**

**१० । ४ । ३६ ॥**

सगुणस्य of one who is with the attribute ; गुणलोपे on the deprivation of the attribute ; निगमेषु in the mantra ; यावदुक्तं restricted to that only ; स्यात् is.

36. Of one who is with the attribute, on the deprivation of the attribute in the mantra, the application is restricted to that only.



There is an अग्नीषोमीय animal in the soma sacrifice. In that connection, it is said, “अग्नीषोमीयस्यवपया प्रचर्याग्नीषोमीयं पशुपु रोडाशमनुनिर्वपति” “Having served with the fat of an अग्नीषोमीय animal, he subsequently offers cakes made of animal flesh.”

In स्विष्टकृत् there is an omission of the epithet of अग्नि “अग्निंयजति” He offers an oblation to अग्नि.”

The question is, whether the epithet of स्विष्टकृत् is deprived in the sacrifice only and remains intact in the मंत्र as in the model sacrifice or the epithet is deprived every where. The reply of the objector is that अग्नि is to be addressed without the epithet in the sacrifice as the text “अग्निंयजति” shows, but not every where. The result is that suspension takes place only in the sacrifice but not in all mantras.

सर्वस्य वैकर्म्यात् ॥ १० । ४ । ३७ ॥

सर्वस्य of all ; वा on the other hand ; ऐकर्म्यात् by reason of the unity of the action.

37. Of all, by reason of the unity of the action.

The reply of the author is that this deprivation or suspension of the quality of स्विष्टकृत् takes place every where, even in the मंत्रs. So the deity अग्नि is to be addressed without the epithet in every निगद.

Adhikarapa xx. dealing with the subject that in अनुयाजs, the स्विष्टकृत् sacrifice is a purificatory rite,

स्विष्टकृदावापिकोऽनुयाजे स्यात्प्रयोजनवदङ्गानामर्थसं-  
योगात् ॥ १० । ४ । ३८ ॥

स्विष्टकृत्, स्विष्टकृत् ; आवापिकः pertains to आवाप ; अनुयाजे in अनुयाज ; स्यात् is ; प्रयोजनवत् for a purpose ; अङ्गानाम् of the parts ; अर्थसंयोगात् by reason of being connected with purpose.

38. The स्विष्टकृत् in अनुयाज pertains to आवाप, being for a purpose because the parts are connected with the purpose.

There are full and new moon sacrifices ; there are three अनुयाज offerings ; the last is called स्विष्टकृत्. The question for determination is, whether this last offering called स्विष्टकृत् is आरादुपकारक or only a subordinate act. आवाप is the intervening part between the ghee offering and the स्विष्टकृत्



The reply of our author is that the **स्विष्टकृत्** is connected with **आवाप** and is, therefore, a subordinate act. The subordinate acts have their objects in view.

Adhikaraṇa xxi sūtras 39-41 dealing with the subject that in the new and full moon sacrifices **याज्या** and **पुरोनुवाक्य** are subordinate acts.

**अन्वाहेति च शस्त्रवत्कर्म स्याच्चोदनान्तरात् ॥१०।४।३९॥**

**अन्वाह**इति, 'अन्वाह' ; **च** and ; **शस्त्रवत्** like **शंसति** ; **कर्मस्य** of the action ; **स्यात्** is ; **चोदनान्तरात्** by reason of separate injunction.

39. And **अन्वाह** like **शंसति** is the principal act, by reason of a separate injunction.

There are **दर्शपूर्णमासयागा** ; there it is said "तिष्ठत्याज्यामन्वाह, आसीनः पुरोनुवाक्याम्" He utters **याज्या** at the end while sitting ; he utters **पुरोनुवाक्य** at the end while sitting."

The question is, whether the **याज्या** and **पुरोनुवाक्य** are the principal acts or the subordinate acts. The reply of the objector is that the uttering of the **याज्या** and **पुरोनुवाक्य** is the principal act just as the uttering of the praises of the deity is a principal act ; the reason is that it is a separate injunction.

**संस्कारो वा चोदितस्य शब्दस्य वचनार्थत्वात् ॥**

**॥ १० । ४ । ४० ॥**

**संस्कारः** purificatory rite ; **वा** on the other hand ; **चोदितस्य** of the injunction ; **शब्दस्य** of words ; **वचनार्थत्वात्** by reason of the purpose of the word.

40. On the other hand, it is a subordinate act because there is the purpose of the word of the injunction.

The author says that it is a subordinate act ; there is no reason for supposing an invisible effect of the **चोदना**, when we see the visible effect of it. It has been explained in the chapter ii. at p. 44 that the principal act is one that has extraordinary or invisible result ; while the result of the subordinate act is visible. The injunction in the present case is for the production of a visible effect ; so the uttering of the **याज्या** and **पुरोनुवाक्य** is a subordinate act.



स्याद्गुणार्थत्वात् ॥ १० । ४ । ४१ ॥

स्यात् is ; गुणार्थत्वात् by reason of its being for a subordinate act.

41. It may be, by reason of its being for a subordinate act.

The author gives his reason in support of his view "तिष्ठन् याज्यामन्वाह आसीनः पुरोनुवाक्या मन्वाह" "He utters याज्या subsequently while not in motion ; he utters पुरोनुवाक्य while sitting."

The objects being स्थान and आसन, the repeating of याज्या and पुरोनुवाक्य is a subordinate act.

Adhikaraṇa XXII dealing with the subject that there is no ऊह in the मनोता verses.

मनोतायां तु वचनादविकारः स्यात् ॥ १० । ४ । ४२ ॥

मनोतायां in मनोता ; तु on the other hand ; वचनात् by reason of the text ; विकारः modification ; स्यात् is.

42 On the other hand, in मनोता, there is no modification by reason of the text.

There is an animal sacrifice in honour of वायु "वायव्यं श्वेतं मालमेत भूति-कामः" "Let one who is desirous of prosperity offer a white animal to वायु."

In the model sacrifice, in the अग्नीषोमीय animal, there is मनोतामन्त्र. "त्वं ह्यग्ने प्रथमो भनोता अस्याधियो अभवोदस्महोता" ऋ० वे० मं० ६ सू० १ मं० १ "O ! Agni, thou art certainly first wished for object, O ! charming one, act as a hotā priest of this ceremony."

The manotā मन्त्र is transferred here under the चोदक text. The question is whether the principle of ऊह applies to the मनोतामन्त्र, here वायु being the deity. In the model sacrifice, अग्नीषोम are the deities ; so the मनोतामन्त्र being addressed to अग्नि is appropriate under a text "यद्यप्यन्यदेवत्यः पशुः आग्नेयेव मनोता कार्या" "Though the animal is consecrated to another deity, yet मनोता should be read like fire-oblation."

But in the modified sacrifice the deity is वायु ; so the principle of ऊह ought to apply as a matter of necessity ; but our author says that the principle of ऊह does not apply ; because there is an express text that there is a different deity and the animal is different in the model sacrifice. There in the model sacrifice the मन्त्र remains unchanged, so here in the modified sacrifice also.



Adhikaraṇa xxiii sūtras 43-46, dealing with the subject that कण्वरथंतर is to be sung in its own योनि.

पृष्ठार्थेऽन्यद्रथन्तरात्तद्योनिपूर्वत्वादृचां प्रविभक्तत्वात् ॥

॥ १० । ४ । ४३ ॥

पृष्ठार्थे in the object of पृष्ठ ; अन्यद्रथन्तरात् other than रथंतर ; तद्योनि पूर्वत्वात् by reason of that being the योनि in the model sacrifice ; स्यात् is ; ऋचां of the ऋक् verses ; प्रविभक्तत्वात् being divided,

43. In the object of पृष्ठ, other than रथंतर (should be sung,) by reason of that being the योनि in the model sacrifice and by reason of the ऋक् verses being divided.

There is a वैश्यस्तोम "वैश्योवैश्यस्तोमेनयजेत्" "Let a *vaiśya* perform a sacrifice with a song of the *vaiśya* class."

In this connection, it is said "कण्वरथंतरंभवति" "Here is कण्वरथंतर" कण्वरथंतर is said to be a modification of both. The question for determination is, whether कण्वरथंतर is to be sung in the योनि of रथंतर or बृहत् or in its own योनि.

The reply of the objector is that for the purpose of पृष्ठ, other than रथंतर i. e. कण्वरथंतर is ordained; its योनि is रथंतर because its model sacrifice is ज्योतिष्टोम where the song is chanted in the योनि of रथंतर, because thereby the *ṛik* verses are divided.

स्वयोनौ वा सर्वाख्यत्वात् ॥ १० । ४ । ४४ ॥

स्वयोनौ in its own योनि ; वा on the other hand ; सर्वाख्यत्वात् by reason of its having the name of all.

44. On the other hand, in its own योनि by reason of its having the name of all.

The author says that it should be sung in its own योनि, because कण्वरथंतर is used in a particular sense of its own. It is a particular kind of tune ; so it will be sung in its own योनि.

यूपवदिति चेत् ॥ १० । ४ । ४५ ॥

यूपवत् like a sacrificial post ; इति चेत् if you say.

45. If you say "like a sacrificial post"

The objector says that as any wooden pillar upon which the ceremony



is performed is यूप, so here the tune in which the song may be sung, may similarly be called कण्वरथतर.

## न कर्मसंयोगात् ॥ १० । ४ । ४६ ॥

न not so ; कर्मसंयोगात् by reason of its connection with the action.

46. Not so, by reason of its connection with the action.

The reply of the author is that any wooden pillar may be used for the purpose of a यूप and ceremonies may be performed on it; but in the case of कण्वरथतर, there is a particular tune which is to be sung in its own योनि.

Adhikaraṇa xxiv. sūtras 47—48, dealing with the subject that कण्वरथतर is to be sung in its own योनि and उत्तरा.

## कार्यत्वादुत्तरयोर्यथाप्रकृति ॥ १० । ४ । ४७ ॥

कार्यत्वात् by reason of the action ; उत्तरयोः in the two उत्तरा ; यथाप्रकृति just like the model sacrifice.

47. By reason of the action, in the उत्तरा just as it is in the model sacrifice.

When कण्वरथतर is to be sung in its own योनि what is about the उत्तरा ? Whether it is to be sung in the रथतर उत्तरा or बृहत् उत्तरा or in the उत्तरा of its own योनि ? The reply of the objector is 'उत्तरयोगादिति' "They sing in two उत्तरा songs."

That means the उत्तरा of रथतर or बृहत् as the case may be, because in that case the model sacrifice will be complied with under a चोदक text. In this view, the उत्तरा of its own योनि will be left out.

## समानदेवते वा तृचस्याविभागात् ॥ १० । ४ । ४८ ॥

समानदेवते in the common deity ; वा on the other hand ; तृचस्य of a collection of three verses ; अविभागात् by reason of indivisibility.

48. On the other hand, in the song which has a common deity, by reason of indivisibility of तृच.

As we have said in the preceding chapter, at p. 432 the sâma songs consist of 3 ऋक् verses which are called तृच. The first verse is called योनि and the last two verses are called, उत्तरा. Now in reply to the view of the objector, our author says that if the योनि is sung in one tune and the



उत्तराः are sung in another tune, there will not be one deity. So the उत्तरा will be sung in कण्वरथंतर like its own योनि.

Adhikaraṇa xxv. dealing with the subject that in अग्निष्टुत, the स्तुति and शस्त्र are to be applied unmodified.

**ग्रहाणां देवतान्यत्वे स्तुतशस्त्रयोः कर्मत्वादविकारः  
स्यात् ॥ १० । ४ । ४९ ॥**

ग्रहाणां of the cups ; देवतान्यत्वे on the deity being different ; स्तुतशस्त्रयोः of the praise verses ; कर्मत्वात् by reason of their being principal action ; अविकारः unmodified ; स्यात् is.

49. On the deities of the cups being different, the स्तुति and शस्त्र praises by reason of their being principal, are to be applied unmodified.

There is a one-day ceremony called अग्निष्टुत ; in that connection, it is said 'आग्नेयाग्रहाभवंति' "There are cups consecrated to अग्नि."

The question for determination is, whether the स्तोत्र and शस्त्र are to be applied after modification according to the deities. The reply of our author is in the negative. The principle of ऊह does not apply ; the reason is that these praises are principal acts and so they will be transferred from the model sacrifice without any modification.

Adhikaraṇa xxvi. sūtras 50-59 dealing with the subject that in चातुर्मास्य ceremony, the word 'आज्य' should be used unmodified at the time of invocation.

**उभयपानात्पृषदाज्ये दध्नःस्यादुपलक्षणं निगमेषु पात-  
व्यस्योपलक्षणात् ॥ १० । ४ । ५० ॥**

उभयपानात् by reason of drinking both ; पृषदाज्ये in a mixture of ghee with curd ; दध्नः of the curd ; स्यात् is ; उपलक्षणं use, pointing out ; निगमेषु in the mantras ; पातव्यस्य of the substance to be drunk ; उपलक्षणात् by reason of pointing out.

50. By reason of drinking both, there is an addition of curd in the mixture called पृषदाज्य because in the model sacrifice the substance to be drunk is pointed out.

There are चातुर्मास्य ceremonies "चातुर्मास्यैः स्वर्गकामोयजेत" "Let one who is desirous of heaven perform चातुर्मास्य sacrifices."



There are अनुयाज offerings "पृषदाज्येनानुयाजान्यजति" "He offers अनुयाज oblations with the mixture of ghee and curd."

पृषदाज्य is a mixture of ghee with curd. There is an invocation मंत्र in the model sacrifice "देवान् आज्यपान् आवह". "Bring the gods, the drinkers of ghee."

Now this मंत्र will be transferred here in the modified sacrifice under a चोदक text. The question is, whether the deities are to be invoked with the modification or without the modification. In other words whether the principle of ऊह applies or not. If the principle of ऊह applies, are they to be addressed as आज्यपान् दधिपान् or दधिपान् or पृषदाज्यपान्.

The reply of the objector is that they should be addressed as आज्यपान् दधिपान् "अथपृषदाज्य गृह्णाति, द्वयंवाइदं सर्पिश्चैव दधिच, द्वं वैमिथुनं प्रजननं, मिथुनमेवैतत् प्रजननं क्रियते" "He partakes of a mixture called पृषदाज्य; it is a component of ghee and curd; a pair is for procreation; it is a twin to produce progeny."

The reason which he gives, is that in the model sacrifice only ghee is used, so the gods are addressed as आज्यपान्; but in the चातुर्मास्य, the mixture called पृषदाज्य is used: so the gods should be addressed by adding curd to the epithet. They will be, therefore, addressed as आज्यपान् दधिपान् both.

## न वा परार्थत्वादज्ञपतिवत् ॥ १० । ४ । ५१ ॥

न not; वा on the other hand; परार्थत्वात् by reason of its being for another; यज्ञपतिवत् like यज्ञपति.

51. On the other hand not so, by reason of its being for another like यज्ञपति.

The reply to the objection by our author is that the curd is not to be mentioned separately; because the substance to be offered for drinking is for others. It is a mere hint intended for drinkers; if the mention of one substance is sufficient, there is no need of mentioning the other. Just as यज्ञपति in इडास्तुति; it is not for the purpose of the praise of the sacrificer: it is with a view to praise both the sacrifice and the priests. "इमं यज्ञवान्येच यज्ञपतिवर्द्धान्" "The owner of the sacrifice and those who make this master of the sacrifice prosper;" The addition of the word पतिवत् is redundant. So here too; आज्यपान् is sufficient: there is, therefore no need of mentioning the दधिपान् along with it.



स्याद्वा आवाहनस्य तादर्थ्यात् ॥ १० । ४ । ५२ ॥

स्यात् is ; वा on the other hand ; आवाहनस्य of invocation ; तादर्थ्यात् by reason of being for its object.

52. On the other hand, it should be done, because it is with the object of invocation.

The objector says that the 'curd' should also be added; the illustration of यज्ञपति does not apply because there the praise is not for one's own self but for the praise of इडा, while here in the present case the invocation is in remembrance ; both the drinker and the substance drunk, should be remembered.

न वा संस्कारशब्दत्वात् ॥ १० । ४ । ५३ ॥

न not ; वा on the other hand ; संस्कारशब्दत्वात् by reason of the word indicating purificatory rite.

53. On the other hand not so, by reason of the word indicating purificatory rite.

The reply of our author is that you are mistaken here ; no addition should be made. पृषदाज्य is ghee mixed with curd ; curd is mixed with it with a view to give it colour ; it is, therefore, not a different substance.

स्याद्वा द्रव्याभिधानात् ॥ १० । ४ । ५४ ॥

स्यात् is ; वा on the other hand ; द्रव्याभिधानात् by reason of naming of the substance.

54. On the other hand, there should be an addition by reason of naming of the substance.

The objector says that there should be an addition or ऊद्, because we see that there is a different substance which is a mixture of ghee and curd. "अथ पृषदाज्यं गुह्यति, द्वयं वा इदं सर्पिश्चैव दधि च, द्वंद्वं वै मिथुनं प्रजननं मिथुनमेवैतत् प्रजननं क्रियते." "He partakes of a mixture called पृषदाज्य; it is a component of ghee and curd; a pair is for procreation ; it is a twin to produce progeny."

दध्नस्तु गुणभूतत्वादाज्यपानिगमाः स्युर्गुणत्वं श्रुतेरा-  
ज्यप्रधानत्वात् ॥ १० । ४ । ५५ ॥



दध्नः of the curd ; तु on the other hand ; गुणभूतत्वात् being subordinate ; आज्यपा drinker of ghee ; निगमः pronunciation ; स्युः are ; गुणत्वे subordination ; श्रुतेः of the text ; आज्यप्रधानत्वात् by reason of ghee being principal.

55. On the other hand, the curd being subordinate, the 'आज्यपा' is to be pronounced ; it is subordinate because in the text the 'आज्य' is principal.

The author says that in the text "वृषदाज्येनानुयाजान् यजति" "He offers अनुयाज oblations with the mixture of curd and ghee."

The ghee is principal and the curd which is mixed with it, is with a view to give it a colour. It is, therefore, subordinate. So there is no necessity of adding it and the principle of ऊह does not, therefore, apply.

दधिवा स्यात्प्रधानमाज्ये प्रथमान्त्यसंयोगात् ॥

१० । ४ । ५६ ॥

दधि curd ; वा on the other hand ; स्यात् is ; प्रधानम् principal ; आज्ये in ghee ; प्रथमान्त्यसंयोगात् by reason of the connection of the first and the last.

56. On the other hand, the curd is principal ; because in ghee, the first and the last are connected.

Now the second objector comes forward and says that you are mistaken ; ghee is not principal but curd is principal : so the deities should be addressed as 'दधिपान्', because ghee is connected with the first, viz, उपस्तरण (quartering of the पुरोडाश cake and placing the portions on the altar) and the last, viz. अभिघारण (sprinkling of ghee) "यदिचसत्रेयजेत द्विरुपस्तृणीयात्सकृदभिघारयेद्, ओषधयोवैप्रियंगव ओषधिल्येव पशून् प्रतिष्ठापयति" "यदि प्रावृषि यजेत सकृदुपस्तृणीयाद् द्विरभिघारयेद् वृष्ट्यैव पशून् अभिजिघर्ति" "If one performs a sacrificial session, he shall place the portions of the sacrificial cakes on the altar twice and sprinkle them with ghee once ; the प्रियंगु creepers are certainly medicinal herbs: he makes the animals permanent in the medicinal herbs. If he sacrifices during the rains, he shall place the portions of the sacrificial cakes on the altar once and sprinkle them with ghee once ; he makes the animals shine forth during the rains."



By reason of the connection with उपस्तरण and अभिवारण, ghee is for संस्कार and therefore subordinate and curd is principal. So the curd alone is to be mentioned i. e. दधिपान्.

**अपिवाज्यप्रधानत्वाद्गुणार्थे व्यपदेशे भक्त्या संस्कार-  
शब्दः स्यात् ॥ १० । ४ । ५७ ॥**

अपिवा on the other hand; आज्यप्रधानत्वात् by reason of ghee being principal; गुणार्थे in the object of subordinate acts; व्यपदेशे in the denomination; भक्त्या by the metaphorical sense; संस्कारशब्दः the word denoting purificatory rites; स्यात् is.

57. On the other hand, by reason of ghee being principal, in the denomination in the object of the subordinate act, the word denoting purificatory rite is in the secondary sense.

The author says that ghee is principal in all sacrificial acts; by reason of the use of ghee in the subordinate acts, the use of the word is in the secondary sense.

**अपि वाख्याविकारत्वात्तेन स्यादुपलक्षणम् ॥ १०।४।५८॥**

अपि also; वा on the other hand; आख्याविकारत्वात् by reason of the modification in the name; तेन by that; स्यात् is; उपलक्षणम् pointing out.

58. On the other hand, by reason of the modification in the name, the pointing out should be by that.

The third objector steps in and says that the substance is a compound called पृषदाज्य which is a mixture of ghee and curd; so the deities should be addressed as "पृषदाज्यपान्"

**न वा स्याद्गुणशास्त्रत्वात् ॥ १० । ४ । ५९ ॥**

न वा not so; स्यात् is; गुणशास्त्रत्वात् by reason of laying down the quality.

59. Not so by reason of laying down the quality.

The author says that पृषदाज्य is not entirely a different substance; पृषत् means coloured, or variegated and आज्य means ghee. It is not like सुरा, though a fermented liquor used in a रुद्धि sense; here पृषदाज्य is ghee.



coloured and purified by card. So the मंत्र of invocation should be read unmodified and the principle of ऊह does not apply.

### END OF PĀDA IV.

### PĀDA V.

Adhikaraṇa I. sūtras 1-6, dealing with the subject that on the transference of a portion, the first ones are transferred.

**आनुपूर्व्यवतामेकदेशग्रहणेष्वागमवदन्त्यलोपः स्यात् ॥१०।५।१॥**

आनुपूर्व्यवताम् of those that come in order ; एकदेशग्रहणेष्वागमवत् on the transference of a portion ; आगमवत् like the incomers ; अंत्यलोपः omission of the last ; स्यात् is.

1. On transference of a portion of those that come in order, the last one is omitted like the incomers.

There are texts “द्यावापृथ्वीयमेककपालं” (M.S.I. 10.1.) “आश्विनं द्विकपालं” “वैष्णवं त्रिकपालं” “The cakes baked on one pan and consecrated to heaven and earth.” “The cakes baked on two pans and consecrated to Aświns.” “The cakes baked on three pans and consecrated to Viṣṇu.”

In the model sacrifice, the text is “आग्नेयमष्टाकपालं निर्वपेत्” “He shall offer cakes baked on eight pans to Agni.”

The question is, which cakes are to be omitted either the first or the last in the modified sacrifice ? The reply of our author is that the last ones are to be dropped. The reason is that in things which are arranged in order, the last one will be omitted ; because that is unimportant. He gives an illustration that in an assembly where people have gathered, the first comers will be seated in order and if there be no seat the last comers will go away and will get no place.

**लिङ्गदर्शनाच्च ॥ १०।५।२ ॥**

लिङ्गदर्शनाच्च by reason of the indicative mark ; च and.

2. And by reason of the indicative mark.



The author gives a reason in support of his view by quoting texts "लुप्येतवा एतत् षष्ठमहोयत् पंचहानुपयंति" "लुप्येतवा एतत् षष्ठकपालंयत् पंचकपालंनिर्वपंति" "The sixth day is omitted when they resort to five day-sacrifice The sixth cake is omitted when they offer five cakes."

Here we see the last one is omitted.

**विकल्पो वा समत्वात् ॥ १० । ५ । ३ ॥**

विकल्पः option ; वा on the other hand ; समत्वात् by reason of equality.

3. On the other hand, there is option by reason of equality.

The objector says that the last and the first are both on an equal footing; so there is an option. You can omit the first if you like.

**क्रमादुपजनोऽन्तेस्यात् ॥ १० । ५ । ४ ॥**

क्रमात् from order ; उपजनः origin, coming in, production ; अन्ते in the end. स्यात् is.

4. On coming in order, the last.

The objector says that the illustration you have given does not apply. In your illustration, the hall is crowded, so the last comers will not get the seats; but here there is no crowd to be displaced. So any of the कपालs may be omitted. No order is to be observed.

**लिङ्गमविशिष्टं सङ्ख्याया हि तद्वचनम् ॥ १० । ५ । ५ ॥**

लिङ्गम् mark ; अविशिष्टम् general ; सङ्ख्यायाः of the number ; हि because ; तद्वचनम् that word.

5. The लिङ्ग is general, because that word relates to the number.

The objector refutes the argument based on the लिङ्ग. He says that the text lays down that the sixth will be omitted. Any number that completes the reckoning is the 6th, irrespective of the order. There is nothing particular in the लिङ्ग.

**आदितो वा प्रवृत्तिः स्यादारम्भस्य तदादित्वाद्वचनादन्त्यविधिः स्यात् ॥ १० । ५ । ६ ॥**

आदितः from the beginning ; वा on the other hand ; प्रवृत्तिः application ; स्यात् is ; आरम्भस्य of the commencement ; तत् that ; आदित्वात् by reason of



being the first ; वचनात् by reason of the text ; अन्त्यविधिः omission of the last ; स्यात् is.

6. On the other hand, the application is from the beginning ; of the commencement being the first by reason of the text, the last is to be omitted.

The author says that you are mistaken ; every where the commencement is from the first in order and the result will be the omission of the last ones. It does not require any text to elucidate the matter. The first ones will be transferred to the modified sacrifice and the last ones will be suspended.

Adhikarapañji, sūtras 7-9. dealing with the subject that in the sacrifices of one तृच, the shog with the first त्रिच. is to be sung.

एकत्रिके तृचादिषु माध्यन्दिने छन्दसां श्रुतिभूतत्वात् ॥

१० । ५ । ७ ॥

एकत्रिके in the sacrifice of one त्रिक ; तृचादिषु in the first of each तृच ; माध्यन्दिने in माध्यदिनपवमान ; छन्दसां of the metres ; श्रुतिभूतत्वात् being dependent on the text.

7. In the sacrifice in one त्रिक and माध्यन्दिनपवमान the first of each तृच, by reason of the mantra being dependent on the text.

There is a sacrifice of one त्रिक, in which there is mixture of one and three ceremonies grouped together. There is a text “अथैष एकत्रिकः । तस्यै कस्यावहिष्पवमानं, तिसृषु होतु राज्यम् ; एकस्यां मैत्रावरुणस्य, तिसृषु ब्राह्मणाच्छंसिनः । एकस्या मच्छावाकस्य, तिसृषु माध्यन्दिनः पवमानः” “There is a sacrifice called एकत्रिक ; of it in the one there is वहिष्पवमान, in all the three the ghee of hotâ priest : in the one of मैत्रावरुण priest, in all the three of ब्राह्मणाच्छंसी ; in the one of मच्छावाक, in all the three माध्यन्दिनपवमान.”

In the model sacrifice, there are three तृच of माध्यन्दिनपवमान (1) उच्चाते जात” Rig. V. ix. 61. 10. is in the गायत्री metre. (2) “तुनानः सोमः Rig. V. ix. 63. 22 ; 107, 4 ; 6. is in the वृहती metre (3) ‘प्रतुदवः’ Rig. V. ix. 87. 1. is in the त्रिष्टुप् metre. In this connection it is said “त्रिच्छंदा आवापो माध्यन्दिनः पवमानः” “It has three sorts of metres and the offering consists of माध्यन्दिनपवमान.”



The question is, whether under the text "एकत्रिकस्यमाध्यदिनेतिषु" "By one त्रिक in माध्यदिन in all three." three verses from the verse of each तृच should be transferred or the three verses of the first तृच should be transferred. The reply of the objector is that the first of each तृच should be transferred, because the metres are dependent on the text in the model sacrifice. त्रिछंदा आवापः माध्यदिनः पवमानः पंचसामा" "It has three sorts of metres, the offering in it consists of माध्यदिनपवमान and it has five psalms."

आदितो वा तन्न्यायत्वादितरस्यानुमानिकत्वात् ॥

१०।५।८॥

आदितः from the first ; वा on the other hand ; तन्न्यायत्वात् by reason of that rule ; इतरस्य of the other ; अनुमानिकत्वात् by reason of being based on the inference.

8. On the other hand, from the first by reason of that rule and by reason of the other based on an inference.

The author says that the music should be performed in the first तृच ; it is in accordance with the view as laid down in the preceding अधिकरण (see at p. 724) It is consistent with the order; while on the other hand, singing it in the छंद of each तृच is based on the model sacrifice and is, therefore, inferential. The first being direct, is preferable.

यथानिवेशञ्च प्रकृतिवत्संख्यामात्रविकारत्वात् ॥

१०।५।९॥

यथा निवेशं introducing the ऋक् in order ; च and ; प्रकृतिवत् like the model sacrifice ; संख्यामात्रविकारत्वात् by reason of the modification of the number only.

9. And introducing the ऋक् according to the model sacrifice is by reason of the modification of the number only.

The author says further in support of his view that there will be, undoubtedly, a वाध. In the view contended for by the other side, there is the change in the number. You take one verse from here and the other from there; but if you stick to the order, you will take the first तृच which is more equitable and reasonable.

Adhikaraṇa iii. sūtras 10-11. dealing with the subject that धू is to be sung in one ऋक्.



## त्रिकस्तुचे धुर्यं स्यात् ॥ १० । ५ । १० ॥

त्रिकः त्रिक ; तुचे in तुच (song) ; धुर्यं in धू song ; स्यात् is.

10. The त्रिक which is in धू song, is to be sung in तुच.

There is an एक त्रिक sacrifice, तस्यैकस्यां वहिष्पवमानं, तिसृषु होतुराज्यं । एकस्यां मैत्रावरुणस्य, तिसृषु ब्राह्मणाच्छंसिनः एकस्या मच्छावाकस्य तिसृषु माध्यंदिनः पवमानः” “Of it in the one, there is वहिष्पवमान, in all the three, the clarified butter of hotâ priest ; in the one, of मैत्रावरुण priest, in all the three of ब्राह्मणाच्छंसी ; in the one, of अच्छावाक, in all the three of “माध्यंदिनपवमान”

There are songs in धू. The question is whether they are to be sung in a तुच or in one ऋक्. The reply of the objector is that they should be sung in a तुच as laid down in the previous अधिकरण.

## एकस्यां वा स्तोमस्यावृत्तिधर्मत्वात् ॥ १० । ५ । ११ ॥

एकस्यां in one verse ; वा on the other hand ; स्तोमस्य of the song ; स्यात् is ; आवृत्तिधर्मत्वात् by reason of the characteristic of the repetition.

11. On the other hand, in one verse by reason of the characteristic of the song to be repeated.

The reply of the author is that in धू the song is to be sung in a ऋक् verse, because it is said “आवृत्तं धूर्षुस्तुवते, पुनरावृत्तं पृष्ठैरुपतिष्ठते” “He sings repeated praises in धू ; he worships with पृष्ठ songs repeatedly.” But this kind of repetition is not possible without taking the ऋक् verse from each तुच.

Adhikaraṇa iv, sūtras 12-13 dealing with the subject that in the द्विरात्र sacrifice &c., the विध्यत of दशरात्र applies.

## चोदनासु त्वपूर्वत्वान्निलङ्गेन धर्मनियमः स्यात् ॥ १० । ५ । १२ ॥

चोदनासु in the commands ; तु on the other hand ; अपूर्वत्वात् by reason of being extraordinary ; लिङ्गेन by the inference from the text ; धर्मनियमः rule as to the procedure ; स्यात् is.

12. On the other hand, in the command, there being extraordinary principle, the rule as to procedure is by the inference from the text.

There are two-night-sacrifices &c. called अहर्गाण. The question is, whether the entire procedure of द्वादशाह applies or of दशरात्र after elimina-



ting the first and last days. The द्वादशाह is the model of all अहीन sacrifices as seen before. The first day is called प्रायणीय and the last day is called उदयनीय. The remaining 10 days are called दशरात्र. The six days out of them are called पृष्ठ and the other four are called छंदोम.

Now the author says that the command as to perform the द्विरात्र is binding ; the प्रायणीय and उदयनीय are connected with the model sacrifice ; so the procedure of दशरात्र will apply. There the लिङ्ग is the guide. “यत् प्रथमतः द्वितीयं द्वितीयंतत्तृतीयं जगतीमंतर्गच्छति” “What is first, the same is the second ; what is second, the same is the third, जगती disappearing.”

That which is the first day of द्विरात्र is the second day of द्वादशाह called गायत्री the second day of द्विरात्र is the third day called त्रैष्टुभ ; as there are two days only the 4th day called जगती *ipso facto* disappears. This लिङ्ग supports the view of the author.

**प्राप्तिस्तु रात्रिशब्दसम्बन्धात् ॥ १० । ५ । १३ ॥**

प्राप्तिः transference ; तु on the other hand ; रात्रिशब्दसम्बन्धात् by reason of the connection of the word ‘night’.

13. On the other hand, the transference by reason of the connection of the word ‘night’

The author supports his view by adducing another reason. He says that द्विरात्र and दशरात्र are similar, because in both of them the word ‘रात्रि’ occurs. So the procedure (विध्यत) of दशरात्र applies to द्विरात्र.

Adhikarāṇa v. dealing with the transference of the आधूननमंत्रs at random in अग्निचयन with “सप्तभिराधुनोति”

**अपूर्वासु तु सङ्ख्यासु विकल्पः स्यात्सर्वासामर्थवत्त्वात्॥**

**१० । ५ । १४ ॥**

अपूर्वासु that which have been ordained ; तु on the other hand ; सङ्ख्यासु in numbers ; विकल्पः option ; स्यात् is ; सर्वासाम् of all ; अर्थवत्त्वात् by reason of being for a purpose.

14. There is option in the numbers which have been ordained, because all are for a purpose.

There are mantras for आधूनन i. e. establishing fire in the उखा and there are मंत्रs for वपन i. e. putting fire in अग्निक्षेत्र where different kinds



त्रिकस्तुचे धुय्ये स्यात् ॥ १० । ५ । १० ॥

त्रिकः त्रिक ; तृचे in तृच (song) ; धुय्ये in धू song ; स्यात् is.

10. The त्रिक which is in धू song, is to be sung in तृच.

There is an एक त्रिक sacrifice, तस्यैकस्यां वहिष्पवमानं, तिसृषुहोतुराज्यं। एकस्यां मैत्रावरुणस्य, तिसृषुब्राह्मणाच्छंसिनः एकस्या मच्छावाकस्य तिसृषुमाध्यंदिनः पवमानः” “Of it in the one, there is वहिष्पवमान, in all the three, the clarified butter of hotâ priest ; in the one, of मैत्रावरुण priest, in all the three of ब्राह्मणाच्छंसी ; in the one, of अच्छावाक, in all the three of “माध्यंदिनपवमान”

There are songs in धू. The question is whether they are to be sung in a तृच or in one ऋक्. The reply of the objector is that they should be sung in a तृच as laid down in the previous अधिकरण.

एकस्यां वा स्तोमस्यावृत्तिधर्मत्वात् ॥ १० । ५ । ११ ॥

एकस्यां in one verse ; वा on the other hand ; स्तोमस्य of the song ; स्यात् is ; आवृत्तिधर्मत्वात् by reason of the characteristic of the repetition.

11. On the other hand, in one verse by reason of the characteristic of the song to be repeated.

The reply of the author is that in धू the song is to be sung in a ऋक् verse, because it is said “आवृत्तं धूर्बुस्तुवते, पुनरावृत्तं पृष्टैरुपतिष्ठते” “He sings repeated praises in धू ; he worships with पृष्ट songs repeatedly.” But this kind of repetition is not possible without taking the ऋक् verse from each तृच.

Adhikaraya iv, sūtras 12-13 dealing with the subject that in the द्विरात्र sacrifice &c., the विध्यत of दशरात्र applies.

चोदनासु त्वपूर्वत्वान्निलङ्गेन धर्मनियमः स्यात् ॥ १० । ५ । १२ ॥

चोदनासु in the commands ; तु on the other hand ; अपूर्वत्वात् by reason of being extraordinary ; लिङ्गेन by the inference from the text ; धर्मनियमः rule as to the procedure ; स्यात् is.

12. On the other hand, in the command, there being extraordinary principle, the rule as to procedure is by the inference from the text.

There are two-night-sacrifices &c. called अहर्गण. The question is, whether the entire procedure of द्वादशाह applies or of दशरात्र after elimina-



ting the first and last days. The द्वादशाह is the model of all अहीन sacrifices as seen before. The first day is called प्रायणीय and the last day is called उदयनीय. The remaining 10 days are called दशरात्र. The six days out of them are called पृष्ठ and the other four are called छंदोम.

Now the author says that the command as to perform the द्विरात्र is binding ; the प्रायणीय and उदयनीय are connected with the model sacrifice ; so the procedure of दशरात्र will apply. There the लिङ्ग is the guide. “यत् प्रथमतः द्वितीयं यद् द्वितीयं तृतीयं जगती मंतर्गच्छति” “What is first, the same is the second ; what is second, the same is the third, जगती disappearing.”

That which is the first day of द्विरात्र is the second day of द्वादशाह called गायत्री the second day of द्विरात्र is the third day called त्रैदुभ ; as there are two days only the 4th day called जगती *ipso facto* disappears. This लिङ्ग supports the view of the author.

**प्राप्तिस्तु रात्रिशब्दसम्बन्धात् ॥ १० । ५ । १३ ॥**

प्राप्तिः transference ; तु on the other hand ; रात्रिशब्दसम्बन्धात् by reason of the connection of the word ‘night’.

13. On the other hand, the transference by reason of the connection of the word ‘night’

The author supports his view by adducing another reason. He says that द्विरात्र and दशरात्र are similar, because in both of them the word ‘रात्रि’ occurs. So the procedure (विध्यत) of दशरात्र applies to द्विरात्र.

Adhikaraṇa v. dealing with the transference of the आधूननमंत्रs at random in अग्निचयन with “सहभिरायुनोति”

**अपूर्वासु तु संख्यासु विकल्पः स्यात्सर्वासामर्थवत्त्वात् ॥**

**१० । ५ । १४ ॥**

अपूर्वासु that which have been ordained ; तु on the other hand ; संख्यासु in numbers ; विकल्पः option ; स्यात् is ; सर्वासाम् of all ; अर्थवत्त्वात् by reason of being for a purpose.

14. There is option in the numbers which have been ordained, because all are for a purpose.

There are mantras for आधूनन i. e. establishing fire in the उखा and there are मंत्रs for वपन i. e. putting fire in अग्निक्षेत्र where different kinds



of seeds are sown. In the model sacrifice it is said "सप्तभिराधुनीत" and "चतुर्दशभिर्वपति" "He establishes fire in उक्ता with seven" ; "he establishes fire in अग्निभेत्र with fourteen." The अग्निचयन (establishment of fire) is the modified sacrifice where the मंत्रs are transferred under a चोदक text. The question is, whether the mantras of both kinds are transferred according to the order in view of the principle laid down in the 1st Adhikaraṇa. The reply of our author is that they are to be transferred according to their appropriateness but not according to the order. The reason is that these mantras will be for a purpose, otherwise they will be meaningless.

Adhikaraṇa vi. sūtras 15-26. dealing with the subject that in a sacrifice where songs preponderate, the songs are to be transferred from the modified sacrifice.

**स्तोमविवृद्धौ प्राकृतानामभ्यासेन सङ्ख्यापूरणमविकारा  
त्सङ्ख्यायां गुणशब्दत्वादन्यस्य चाश्रुतित्वात् ॥ १० । ५ । १५ ॥**

स्तोमविवृद्धौ in the case where the songs preponderate ; प्राकृतानाम् of the model sacrifice ; अभ्यासेन by repetition ; सङ्ख्यापूरणम् the completion of the number ; अविकारात् by reason of no change ; सङ्ख्यायां in the number ; गुण-शब्दत्वात् ; being subordinate ; अन्यस्य ; of others ; च and ; अश्रुतित्वात् being non-Vedic.

15. In the case where the songs preponderate, the number is to be completed by repeating the songs of the model sacrifice by reason of no change and the number being subordinate and importing of others being non-Vedic.

There are sacrifices which are called विवृद्धस्तोम (See chap x. pada iv. Adhikaraṇa xi sūtra 20 at p. 703.).

"एकविंशेनातिरात्रेण प्रजाकामं याजयेत्, त्रिणवेनौजस्कामं, त्रयस्त्रिंशेन प्रतिष्ठा-कामं" "Let one who is desirous of progeny, be made to perform अतिरात्र having twenty one songs ; one who is desirous of splendour shall perform अतिरात्र having three times nine songs ; one who is desirous of honour shall resort to one having thirty three songs."

We have already explained the principles of भावाप and उदाप. at p. 704. Now here the question is, whether the songs are to be imported from the modified sacrifice when the songs in the model sacrifice fall short of



the required number. The objector's reply is in the negative; he says that in order to complete the required number, you are to repeat the same songs. The reason is that the number is subordinate and importation of the songs from another place is nowhere laid down. There are as many faults in accepting the unordained *dictum*, as there are in rejecting the ordained one.

### आगमेन वाऽभ्यासस्याश्रुतित्वात् ॥ १० । ५ । १६ ॥

आगमेन by importation ; वा on the other hand ; अभ्यासस्य of repetition ; अश्रुतित्वात् being non-Vedic.

16. On the other hand by importation, because the repetition is un-Vedic.

The author says that by the importation of the songs from the modified sacrifice, the number in the model sacrifice should be completed, because the repetition of the songs over and again is nowhere allowed. When importation and repetition are both non-Vedic, the importation is more reasonable and proper than the repetition of the same songs.

### संख्यायाश्च पृथक्त्वनिवेशात् ॥ १० । ५ । १७ ॥

संख्यायाः of the number ; च and ; पृथक्त्वनिवेशात् by reason of being applicable to several objects.

17. And of the number being applicable to several objects.

The author gives a reason in support of his view and says that the number applies to separate objects. As for instance 'eight pots'. One pot can not be repeated eight times.

### पराक्शब्दत्वात् ॥ १० । ५ । १८ ॥

पराक्शब्दत्वात् by reason of the word 'reverse'.

18. By reason of the word 'reverse'.

The author says that the word पराक् is used which is inconsistent with the idea of repetition "पराग्वद्विष्यमानेनस्तुवति" "They praise with वद्विष्यमान reversely."

### उक्ताविकाराच्च ॥ १० । ५ । १९ ॥

उक्ताविकारात् by reason of the non-modification of that which is uttered ; च and.



19. By reason of the non-modification of that which is uttered.

The author says that the repetition of the thing once uttered is condemned. "जामिवा एतद्यज्ञस्यक्रियते यदेकंभूयः क्रियेत" "He who makes one repeated, commits the sin of making the sacrifice female."

अश्रुतित्वान्नेति चेत् ॥ १० । ५ । २० ॥

अश्रुतित्वात् by reason of being not ordained ; न not ; इतिचेत् if you say.

20. If you say "it should not be done by its being not ordained."

The objector says that importation is not sanctioned by any text of the Veda.

स्यादर्थचोदितानां परिमाणशास्त्रम् ॥ १० । ५ । २१ ॥

स्यात् is ; अर्थचोदितानां those that are commended objects ; परिमाणशास्त्रम् the text as to the quantity.

21. It should be done, because the laying down of quantity is the object of the text.

The author says in reply that there is the text 'एकविंशेनातिरात्रेण प्रजाकामं याजयेत्' "Let one desirous of progeny be made to perform अतिरात्र having twenty one songs."

Now the number 21 is to be completed. This can be completed only by importing the songs from elsewhere. Importation is, therefore, the only proper and reasonable method.

आवापवचनं वाभ्यासे नोपपद्यते ॥ १० । ५ । २२ ॥

आवापवचनं the text as to the offering ; च and ; अभ्यासे in repetition ; न not ; उपपद्यते applies.

22. And the आवाप text is not applicable to repetition.

The author gives another reason in support of his view. We have already explained आवाप and उद्वाप in sūtra 20 of Pāda iv. at p. 704. "त्रीणिहिवैयज्ञस्योदराणि गायत्री बृहती अनुष्टुप् । अत्रहि एवावपन्ति, अतएवोद्वपन्ति" "Three are the bellies of a sacrifice viz. ; गायत्री, बृहती and अनुष्टुप् ; here is आवाप, hence is उद्वाप.

These terms आवाप and उद्वाप will not occur, if there were a repetition.



साम्नांचोत्पत्तिसामर्थ्यात् ॥ १० । ५ । २३ ॥

sāmnaṁ of songs ; च and ; उत्पत्तिसामर्थ्यात् by reason of the force of the origin.

23. And by reason of the force of the origin of the songs.

The author assigns another reason in support of his view ; if you complete the number in the model sacrifice by repeating the same songs, the other songs whose number is in abundance will be meaningless and without any definite purpose.

धूर्येष्वपीति चेत् ॥ १० । ५ । २४ ॥

धूर्येषु in धू ; अपि also ; इतिचेत् if you say.

24. If you say that in धू also.

The objector says that in धू there is a repetition. Why should it not be here?

नावृत्तिधर्मत्वात् ॥ १० । ५ । २५ ॥

न not so ; आवृत्तिधर्मत्वात् by reason of the characteristics of the repetition.

25. Not so, by reason of the characteristics of the repetition.

The author says that in धू there is an express text laying down repetition “आवृत्तं धूपुस्तुवते, पुनरावृत्तं पृष्ठैरुपतिष्ठते” “He sings repeatedly in धू ; he worships with पृष्ठ songs repeatedly.”

But on the other hand there is no text here. So the illustration of धू does not hold good. See sūtra 11 of this pāda (at p. 726.)

Adhikaraṇa vii. dealing with the subject that in वहिष्पवमान, another ऋक् is to be imported.

वहिष्पवमाने न ऋगागमः सामैकत्वात् ॥ १० । ५ । २६ ॥

वहिष्पवमाने in वहिष्पवमान ; तु on the other hand ; ऋगागमः the importation of ऋक् verse ; सामैकत्वात् by reason of the unity of the psalm.

26. On the other hand, in वहिष्पवमान, the ऋक् is to be brought in, by reason of the unity of the psalm.

What is to be done in वहिष्पवमान in a sacrifice where there is a large number of songs ? Will there be a repetition or importation of the sâma?



In view of the principle laid down in the preceding अधिकरण, there will be importation of साम ; but our author's reply is that there will be importation of a ऋक्, because there is unity of psalms. “यदुत्तरयोः पवमानो येस्तृचायत्त्र्याहिकरोति । अथकस्माद् वहिष्पवमाने सरुदेवहिकरोति” “एकं हितत्र साम” “He makes the *hi* sound for each तृच in the two subsequent पवमान ; why does he make *hi* once in वहिष्पवमान ? There is only one साम.

Adhikaraṇa viii śūtras 27-33 dealing with the subject that in सामधेनीs, the number is to be completed by importing the remainder.

अभ्यासेन तु संख्यापूरणं सामिधेनीष्वभ्यासप्रकृति-

त्वात् ॥ १० । ५ । २७ ॥

अभ्यासेन by repetition ; तु on the other hand ; संख्यापूरणं the completion of the number ; सामधेनीषु in सामधेनीs ; अभ्यासप्रकृतित्वात् by reason of the repetition in the model sacrifice.

27. On the other hand, in सामधेनीs the number is to be completed by repetition, because there is repetition in the model sacrifice.

There are new and full moon sacrifices “एकविंशतिमनुब्रूयात्प्रतिष्ठाकामस्य ; चतुर्विंशतिमनुब्रूयाद्ब्रह्मवर्चसकामस्य ; एकविंशतिंचानुब्रूयादन्नकामस्य ; द्वाविंशतिमनुब्रूयात् प्रतिष्ठाकामस्य ; षड्विंशतिमनु ब्रूयात् पशुकामस्य” ॥ “Let one who is desirous of honour utter twenty-one ; let one who is desirous of the Brâhmanik splendour utter twenty-four ; let one who is desirous of grain utter twenty-two ; let one who is desirous of cattle utter twenty-six.

Now the question is, whether in सामधेनी the number is to be completed by importation or by repetition or by repetition of those that are mentioned and by importation of the remaining. The reply of the objector is that the number is to be completed by the repetition, because in the model sacrifice there is repetition. There is a text “त्रिःप्रथमामन्वाह त्रिरुत्तमां” “तद्वदशसामिधेन्यः” “He uttered three first and three last subsequently.” There are fifteen सामधेनीs.”

There are fifteen सामधेनी verses; the text shows that they are to be repeated till the number fifteen is completed. When such is the case in the model sacrifice, the modified sacrifice will follow suit.

अविशेषान्नेति चेत् ॥ १० । ५ । २८ ॥



अविशेषात् by reason of there being nothing special ; न not ; इतिचेत् if you say.

28. " By reason of there being nothing special " if you say.

The objection to the पूर्वपक्ष view is, that there is no special text to show that there should be repetition. It is general. The model sacrifice has 15 सामघेनी verses and there are twenty one in the modified sacrifice. Where is the text which gives you direction ?

स्यात्तदुर्मत्वात् प्रकृतिवदभ्यस्येताऽऽसङ्ख्यापूरणात् ॥

१० । ५ । २९ ॥

स्यात् is ; तदुर्मत्वात् by reason of the characteristic of the model sacrifice ; प्रकृतिवत् like model sacrifice ; अभ्यस्येत् should be repeated ; आसङ्ख्यापूरणात् by reason of completing the number limited.

29. It should be so, by reason of the characteristic of the model sacrifice ; it should be repeated just as in the model sacrifice, by reason of completing the number limited.

The objector meets the objection and says that the modified sacrifice follows the model sacrifice; there is a repetition in the model sacrifice, so there will be also in the modified sacrifice in order to complete the number 21.

यावदुक्तं वा कृतपरिमाणत्वात् ॥ १० । ५ । ३० ॥

यावदुक्तं upto what has been ordained ; वा on the other hand ; कृतपरिमाणात्वात् by reason of having fixed the quantity.

30. On the other hand, there is repetition up to what has been ordained by reason of having fixed the quantity.

The author expresses his own view in the present सूत्र. You can repeat the सामघेनी verses as much as it is ordained. You can complete the number by repeating the first and the last ; but you will have to import the remaining verses. 'त्रिःप्रथमामन्वाह, त्रिरुत्तमा' "He uttered three first and three last subsequently."

You can repeat the the first and the last as allowed by the text ; as to the rest, you will have to import the songs to complete the number.



There are 11 verses. If you repeat the first and the last three times, the number will be 15 but in order to complete 21, you require 6 more which will be brought in from out-side.

### अधिकानाञ्च दर्शनात् ॥ १० । ५ । ३१ ॥

अधिकानां of excess ; च and ; दर्शनात् by seeing.

31. And by seeing excess.

The author says that importation can be inferred from the following texts. “नजगत्या परिदध्यात् । यजगत्यापरिदध्यात्, तच्छृदांसिगमयेत् । त्रिष्टुभापरिदधाति”. “Let him not cover it with जगती ; if he covers it with जगती, it will turn the metre : he covers it with त्रिष्टुप्.”

### कर्मस्वपीति चेत् ॥ १० । ५ । ३२ ॥

कर्मसु in the sacrifice ; अपि also ; इतिचेत् if you say.

32. If you say “that it should also be in the sacrifice”

The objector says that in धू also there should not be repetition but importation according to the view contended for, by you.

### न चोदितत्वात् ॥ १० । ५ । ३३ ॥

न not ; चोदितत्वात् by reason of there being directed.

33. Not so, by reason of there being directed.

The author says that there is a repetition in धू, by reason of the text “भावृत्तं धुषुस्तुवते, पुनरावृत्तं पृष्टै हवतिष्ठते” “He sings repeatedly in धू; he worships with पृष्ट songs repeatedly.”

But here in the present case, there is no such text. So there will be repetition up to the number fifteen and the remaining six shall be brought in from outside to complete the number 21,

Adhikaraṇa ix. sūtras 34-41 dealing with the subject that the षोडशी pertains to the model sacrifice.

### षोडशिनो वैकृतत्वं तत्र कृत्स्नविधानात् ॥ १० । ५ । ३४ ॥

षोडशिनः of the षोडशी; वैकृतत्वं the state of the modified sacrifice; तत्र there; कृत्स्नविधानात् by reason of laying down the entire procedure.

34. The षोडशी partakes of the nature of the modified sacrifice, because there the entire procedure is laid down,



There is a षोडशी. Having taken उद्योतिष्टोम as a model, there is a text; “यएवंविद्वानेतंषोडशिनं गृह्णाति भवत्यात्मना परास्य भ्रातृव्यो भवति” “He who knows this, takes षोडशी cup ; he himself flourishes, his enemies are overcome.”

Now the question is, whether षोडशी pertains to the model sacrifice or the modified sacrifice. The reply of the objector is that the षोडशी pertains to the modified sacrifice, because its entire procedure is laid down in the modified sacrifice. It is, therefore, to be classed among the details of the modified sacrifice.

**प्रकृतौ चाऽभावदर्शनात् ॥ १० । ५ । ३५ ॥**

प्रकृतौ in the model sacrifice ; च and ; अभावदर्शनात् by seeing its absence.

35. And by seeing its absence in the model sacrifice.

The objector supports his view by giving his reasons. He says that it is nowhere found amongst the details of the model sacrifice. See chapter II. Pāda iv. sūtra 26 at p. 83. “द्वेस्तोत्रीये विराजमतिरिच्येते” “Two स्तोत्रीयस् exceed one विराज.”

**अयज्ञवचनाच्च ॥ १० । ५ । ३६ ॥**

अयज्ञवचनात् by reason of non-sacrificial text ; च and.

36. And by reason of non-sacrificial text.

The objector gives another reason in support of his view. What he says is, that षोडशी is not the name of any sacrifice, nor is it in a उद्योतिष्टोम which is the model sacrifice. “अयज्ञो वा वैयज्योतिष्टोमोयत् षोडश्याहीनः” “अयज्ञो वा एषयोऽसामः” “The उद्योतिष्टोम is not a sacrifice, if it is devoid of षोडशी.” “It is not a sacrifice where there is no psalm.”

This is, by way of an अर्थवाद extolling षोडशी.

**प्रकृतौ वा शिष्टत्वात् ॥ १० । ५ । ३७ ॥**

प्रकृतौ in the model sacrifice ; वा on the other hand ; शिष्टत्वात् by reason of its being so ordained.

37. On the other hand, in the model sacrifice, by reason of its being so ordained.

The author says that the षोडशी belongs to the model sacrifice, because it is laid down in connection with उद्योतिष्टोम which is the model sacrifice.



## प्रकृतिदर्शनाच्च ॥ १० । ५ । ३८ ॥

प्रकृतिदर्शनात् by seeing the model sacrifice ; च and.

38. And by seeing the model sacrifice.

The author supports his view by giving a reason, He says that the षोडशी is in the model sacrifice, "तिस्रः संस्तुतानां विराज मतिरिष्यते" "Three of the songs exceed विराज."

If षोडशीs are accepted, then only three songs are possible.

## आम्नातंपरिसङ्ख्यार्थम् ॥ १० । ५ । ३९ ॥

आम्नातं laying down ; परिसङ्ख्यार्थम् for the object of परिसङ्ख्या.

39. Laying down is with an object of परिसङ्ख्या.

The author gives another reason in support of his view. You say that because the entire procedure is pointed out, the षोडशी belongs to the modified sacrifice; but you overlook the fact that it does not prohibit its belonging to the model sacrifice. The text is general "अग्निष्टोमे राजन्यस्य ब्राह्मणस्य चातिरात्रे" "Of a prince in an अग्निष्टोम, and of a Brāhmaṇ in an अतिरात्र."

It is in the nature of परिसङ्ख्या.

## उक्तमभावदर्शनम् ॥ १० । ५ । ४० ॥

उक्तम् is said ; अभावदर्शनम् its absence.

40. Its absence is said.

The author replies to the objection raised in sūtra 35 ; you say that it does not find its place in the model sacrifice. "द्वे संस्तुतानां विराज मतिरिष्येते" "Two of the songs exceed one विराज."

By reason of the absence of it amongst the details of the model sacrifice, the षोडशी becomes optional but that does not necessarily prohibit what has already been laid down.

## गुणादयज्ञत्वम् ॥ १० । ५ । ४१ ॥

गुणात् by reason of the praise ; अयज्ञत्वम् non-sacrificial.

41. By reason of the praise, it is non-sacrificial.

The author meets the objection raised in sūtra 36. It is called अयज्ञ in the figurative sense. The result is that the षोडशी belongs to the model sacrifice.

Some commentators have used the word 'षोडशी' to mean a cup. In



that sense also, the whole argument of the objector and the author will remain the same.

Adhikara pa x, sūtras 42-43-45-48. dealing with the subject that षोडशी is to be taken from आम्रयण.

**तस्याग्रयणाद्ग्रहणम् ॥ १० । ५ । ४२ ॥**

तस्य its ; आम्रयणाद् from आम्रयण ; ग्रहणम् taking.

42. It is taken from आम्रयण.

In the foregoing अधिकरण it is determined that षोडशी belongs to the model sacrifice. The question to be determined in the present अधिकरण is, whether it is to be taken from आम्रयण or from उक्थ्य cup. The author's reply is that it is to be taken from आम्रयण cup.

The reason is that there is a text "आम्रयणाद्गृह्णातिषोडशिनं". "He takes षोडशी from आम्रयण."

**उक्थ्याच्च वचनात् ॥ १० । ५ । ४३ ॥**

उक्थ्यात् from उक्थ्य ; च and ; वचनात् by a text.

43. And from उक्थ्य under a text.

The objector says that the षोडशी should be taken from उक्थ्य, because there is a text to that effect. "उक्थ्याद्गृह्णातिषोडशिनं" "He takes षोडशी from उक्थ्य cup."

Having left the अधिकरण, the 11th Adhikaraṇa has been commenced by the author.

Adhikaraṇa xi. dealing with the subject that the षोडशी is to be taken at the time of तृतीय-सवन.

**तृतीयसवने वचनात्स्यात् ॥ १० । ५ । ४४ ॥**

तृतीयसवने at the time of the 3rd सवन ; वचनात् under the text ; स्यात् is.

44. At the time of the third सवन under the text.

There is a ज्योतिष्टोम sacrifice ; in that connection, it is said "यः षोडशीगृह्णाते इन्द्रिय मेव वीर्यमात्मघते" "He who takes षोडशी maintains sensory and motor organs, physical power and soul."

The question is, whether the षोडशी is to be taken from every सवन or from the third सवन. The reply of our author is that it should be taken from the third सवन. Having finished the 11th अधिकरण the author takes



up the 10th अधिकरण from the place where he left it.

**अनभ्यासे पराक्शब्दस्य तादर्थ्यात् ॥ १० । ५ । ४५ ॥**

अनभ्यासे in no repetition; पराक्शब्दस्य of the word 'पराक्'; तादर्थ्यात् by reason of being used in that sense.

45. In the sense of no repetition, because the word पराक् is used in that sense.

The objector who urges that षोडशी is to be from the उक्थ्य, assigns a reason in support of his view 'पराचमुक्थ्यान्निगृह्णातिषोडशिनं' "He takes षोडशी *reversely* from the उक्थ्य cup."

He says that the word पराक् means non-repetition as "पराची सामधेनीरन्वाह; अनभ्यस्ता सामधेनी रन्वाह" "He utters सामधेनी subsequently in a reverse order, he utters सामधेनी subsequently without repetition."

In this view, he says, that it should be taken from आग्रयण and उक्थ्य.

**उक्थ्यविच्छेदवचनत्वाच्च ॥ १० । ५ । ४६ ॥**

उक्थ्यविच्छेदवचनत्वात् by reason of the text about separation from the उक्थ्य ; च and.

46. By reason of the text about separation from the उक्थ्य.

The objector says that there is a text "विच्छिन्दन्ति ह वा एतदुक्थ्यं यदुक्थ्यानि षोडशिनंचततः प्रणयन्ति" "The उक्थ्य is certainly separated, because उक्थ्य and षोडशी are carried from it."

This text also supports that the षोडशी is taken from उक्थ्य. So it is to be taken from both.

**आग्रयणाद्वा पराक्शब्दस्य देशवाचित्वात्पुनराधेयवत् ॥**

**१० । ५ । ४७ ॥**

आग्रयणाद्वा from आग्रयण ; वा on the other hand ; पराक् शब्दस्य of the word पराक् ; देशवाचित्वात् by reason of denoting space ; पुनराधेयवत् like re-establishment of fire.

47. On the other hand, from आग्रयण because the word 'पराक्' denotes space, just as in re-establishment of fire.

The author says that षोडशी is to be taken from आग्रयण because there is a text "आग्रयणाद्गृह्णातिषोडशिनं" "He takes षोडशी from आग्रयण."

The word 'पराक्' which you say means 'non-repetition' means 'across'.



denoting the space just as in पुनराधान "परांचमग्न्याधेयात् पुनरादधाति" "He establishes fire again *reversely* from the establishment of fire."

Here 'पराक्' means subsequent in time.

**विच्छेदः स्तोमसामान्यात् ॥ १० । ५ । ४८ ॥**

विच्छेदः separation ; स्तोमसामान्यात् by reason of the unity of the song.

48. The separation, by reason, of the unity of the song.

The author replies to the objection embodied in sūtra 46. He says that the text in connection with separation which would otherwise occur, is by reason of the number of both being the same "एकविंशस्तोमत्वादुक्त्यविग्रह-इवषोडशी" "The षोडशी is like the body of the उक्त्य, by reason of the twenty one songs."

So the षोडशी is to be taken from आप्रयण alone.

Adhikaraṇa xii, sūtras 49-52 dealing with the subject that the षोडशी cup is with the praise-songs.

**उक्त्याऽग्निष्टोमसंयोगादस्तुतशस्त्रः स्यात्सतिहि संस्थान्यत्वम् ॥ १० । ५ । ४९ ॥**

उक्त्याऽग्निष्टोम संयोगात्, उक्त्य being connected with अग्निष्टोम; अस्तुतशस्त्रः with out praise-songs ; स्यात् is; सति on being (with them); हि because ; संस्थान्यत्वम् different series of songs.

49. उक्त्य being connected with अग्निष्टोम, it is without praise songs, because if it be with them, then there would be different series of songs.

In connection with षोडशी, it is said "अग्निष्टोमेराजन्यस्यगृहीयादुक्त्येप्रादः" "Let him take of the warrior class in an अग्निष्टोम and it should be also taken in an उक्त्य."

Now the question is, whether षोडशी is with शस्त्र and स्तोत्र or without them. The praise songs that end in शंसति or शंसते are called शस्त्र and those that end in स्तुवति or स्तुवते are called स्तोत्र. The reply of the objector is that the षोडशी cup is without the songs. The reason is that a series of songs in an अग्निष्टोम is connected with उक्त्य ; if the षोडशी were with the songs, there would be another संस्था. So the षोडशी cup is without the praise-songs.



## संस्तुतशस्त्रो वा तदङ्गत्वात् ॥ १० । ५ । ५० ॥

संस्तुतशस्त्रः the praise-songs ; वा on the other hand ; तदङ्गत्वात् by reason of their being the parts.

50. On the other hand, with the praise songs by reason of their being the parts.

The author says that the drinking from the षोडशी cup is accompanied by the praise songs ; the reason is that they are the parts of the sacrifice "ग्रहं वागृहीत्वाचमसं वोऽनीयस्तोत्रमुपाकरोति" "He sings a praise-song after taking a cup or uplifting a spoon"

They are, therefore, the occasions for reading the praise songs.

## लिङ्गदर्शनाच्च ॥ १० । ५ । ५१ ॥

लिङ्गदर्शनात् by seeing the लिङ्ग ; च and.

51. And by seeing the लिङ्ग.

The author relies on the लिङ्ग argument in support of his view. "ऊर्ध्वा वा अन्ये यत्कृतवः संतिष्ठन्ते तिर्य्यचोऽन्ये । ये होतारमभिसंतिष्ठन्ते, ते ऊर्ध्वाऽन्ये वा अच्छावाकन्ते तिर्य्यचः" "There are some sacrifices to be completed upwards, there are others in a curve; those that comply with the *hotā's* संस्था (a series of songs in a sacrifice), are up and those that comply with that of an अच्छावाक are in a curve."

This text shows that there are two kinds of sacrifices having the संस्था of the होता and अच्छावाक. If the षोडशी had been without स्तोत्र and शस्त्र, such would not have been the case.

## वचनात्संस्थान्यत्वम् ॥ १० । ५ । ५२ ॥

वचनात् under a text ; संस्थान्यत्वम् coming under a different संस्था.

52. Under a text, it would come under a different संस्था.

The author says that you argue that if the षोडशी were with praise songs, it would come under a different संस्था (class); the reply is, what harm is there? It can be done under a text.

Adhikaraṇa xiii, sūtras 53-54, dealing with the subject that in a द्विरात्र of अंगिरः, the षोडशी is by way of परिसंख्या.

## अभावादतिरात्रेषु गृह्यते ॥ १० । ५ । ५३ ॥

अभावात् by reason of the absence ; अतिरात्रेषु in अतिरात्र ; गृह्यते is taken.



53. By reason of the absence, it is taken in अतिरात्र.

There is a द्विरात्र ceremony of अंगिरा ; in this connection, it is laid down "वैखनसपूर्वेद्युः सामभवत्तिपोडश्यात्" "The वैखनस psalm is sung in the forenoon and the षोडशी afterwards."

The question is, whether it is विधि as regards षोडशी or does it amount to परिसंख्या ? The reply of the objector is that it is an injunction (विधि) as regards that which does not exist. Because there is no षोडशी in द्विरात्र ceremony, so it lays down a विधि to the effect that in the later part of the day the षोडशी may be sung.

**अन्वयो वानारभ्य विधानात् ॥ १० । ५ । ५४ ॥**

अन्वयः context, connection ; वा on the other hand ; न not ; अनारभ्यविधानात् by reason of being with an अनारभ्यविधि.

54. On the other hand, it is connected by reason of its being an अनारभ्यविधि (belonging to no particular context.)

The author says that the text quoted belongs to no particular context ; it is, what is called अनारभ्यविधि. When it is connected with द्विरात्र, it means that it is to be on the 2nd day of अंगिरस् द्विरात्र. There are several द्विरात्र ceremonies. षोडशी is to be on the second day of अंगिरा's द्विरात्र and thereby excluding other द्विरात्रs. So this is by way of परिसंख्या. The वृत्तिकार has taken just the opposite view ; what is पूर्वपक्ष here, is the author's view there and what is the author's view here, is the objector's view there.

Adhikarapa xiv. sūtras 55-57. dealing with the subject that in different अहीन sacrifices, षोडशी is to be taken.

**चतुर्थेचतुर्थेऽहन्यहीनस्य गृह्यतइत्यभ्यासेन प्रतीयेत भोजनवत् ॥ १० । ५ । ५५ ॥**

चतुर्थे चतुर्थे अहनि on the 4th, on the 4th day ; अहीनस्य of अहीन ; गृह्यते is taken ; इति अभ्यासेन by repetition ; प्रतीयेत appears ; भोजनवत् like food.

55. "Of the sacrifice that lasts for more than a day, it is taken on the 4th day, 4th day" ; it appears to be so from repetition like the food.

It is said in the model sacrifice in connection with षोडशी. "चतुर्थेचतुर्थेऽहन्यहीनस्य गृह्यते" "On the fourth day, fourth day of a sacrifice that lasts for



more than one day, it is taken." The question for determination is, whether the षोडशी is to be repeated in one अहीन sacrifice on each 4th day or is it to be performed on the 4th of several अहीन sacrifices? The reply of the objector is that in one अहीन sacrifice षोडशी is to be repeated on each 4th day i. e. the 4th day, 8th day and so on. He gives the example of food; if one is to take food on the 4th day, it means the successive 4th day in a fortnight.

**अपि वा सङ्ख्यावत्त्वान्नानाहीनेषु गृह्यते पक्षवदेक  
स्मिन्संख्यार्थभावात् ॥ १० । ५ । ५६ ॥**

अपि वा on the other hand; संख्यावत्त्वात् by reason of the number being laid down; नानाहीनेषु in many अहीन; गृह्यते is taken; पक्षवत् like a fortnight; एकस्मिन् in one; संख्यार्थभावात् by reason of the number being for the object.

56. On the other hand, in several अहीन sacrifices it is to be taken by reason of the number like a fortnight; because in one there can not be the same object of the number.

The author says that the 4th day is to be taken in different अहीन sacrifices, because the 4th day can be only one in one अहीन sacrifice. He gives an example of a fortnight in which there can be only one 4th day. If you say "Feed देवदत्त on every 4th day"; it means the fourth day of each fortnight.

**भोजने तत्सङ्ख्यं स्यात् ॥ १० । ५ । ५७ ॥**

भोजने in the case of food; तत्सङ्ख्यं that number; स्यात् is.

57. In the case of food, that number is proper.

The author says that you have given the illustration of food to be taken on the 4th day successively. In that case it is right that each fourth day successively should be taken to mean by the expression; but in the case of अहीन, where the matter is different, you are to be guided by the language of the text.

Adhikaraṇa xv. dealing with the subject that in the modified sacrifice, the cups are to be taken from the आभयण &c.

**जगत्साम्नि सामाभावाहक्तः सामतदाख्यं स्यात् ॥**

**१० । ५ । ५८ ॥**



जगत्सामि in a जगत् song; सामाभावात् by reason of the absence of the song ;  
 ऋक्तः connected with the ऋक् ; साम song ; तदाख्यं its name ; स्यात् is.

58. In a जगत् song ; it being nowhere in the songs, is a song after the *rik* and is so called.

In a ज्योतिषोम it is said “यदिरथंतरसामासोमःस्यादैद्रवायवाग्रान्ग्रहान् गृहीयात्, यदिवृहत्सामा शुकाग्रान्, यदि जगत्सामा आग्रयणाग्रान्” “If the soma has a रथंतर song, let him take the cups preceded by those pertaining to इन्द्र and वायु, if it has a वृहत् song, then the cups preceded by शुक्र and if it has a जगत् song, then the cups preceded by आग्रयण.”

Here the whole thing centres round the text “यदिजगत्सामा आग्रयणाग्रान्” “If it has a जगत् song, then cups preceded by आग्रयण.”

The question is, whether the आग्रयण &c. are to be taken in the model sacrifice or in the modified sacrifice. There are soma juice cups; they are called by different names as शुक्र, आग्रयण &c. The reply of our author is that there is no song in the सामवेद by the name of जगत्साम; it is on the other hand a ऋक्तसाम. It means a साम produced from जगती; it is in a विषुवान्. So the आग्रयण is to be placed in a विषुवत्, the modified sacrifice.

The Adhikarāṇa is differently called, “by the word जगत्साम, the विषुवत् is meant.”

What is जगत्साम ? There are 4 alternatives.

(1) Whether it is रथंतर or वृहत् ? (2) Whether it is both ? (3) Whether it is रथंतर only ? (4) Whether it is a song produced from जगती ?

After finding faults with all the first three alternatives set forth above, the author accepts the last view and holds that it is in विषुवत्.

Adhikarāṇa xvi. sūtras 59-61 dealing with the subject that in a संसव, उपवती and अग्रियवती verses are absent.

उभयसामि नैमित्तिकं विकल्पेन समत्वात्स्यात् ॥

१० । ५ । ५८ ॥

उभयसामि in a sacrifice which has double songs ; नैमित्तिकं causal ; विकल्पेन by option ; समत्वात् by reason of equality; स्यात् is.

59. In a sacrifice which has double songs, there is a cause by option because of the equality.



There are sacrifices in which there are double songs "संसवउमेकुर्यात्"  
 "Let him do both in a संसव."

In the model sacrifice, it is said "उपवती रथंतरपृष्ठस्य प्रतिपदंकुर्यात् अग्निय-  
 वती बृहत्पृष्ठस्य" "Let him sing उपवती verse at every step of a रथंतर song  
 and अग्नियवती of a बृहत् song."

Now in a गोसव or संसव both the बृहत् and रथंतर tunes come by the principle  
 of अतिदेश. The rik verses containing the word उप are sung in रथंतर in the  
 beginning and the verses containing the word अग्निय are sung in बृहत्. The  
 question is, whether both kinds of verses are to be sung in the गोसव or  
 there is an option. The principle of समुच्चय does not apply and so the  
 objector says that there is an option. They are both on equal footing and  
 the combination of both of them is contrary. The बृहत् has अग्नियवती verses  
 and रथंतर has उपवती verses ; so you can choose either of them but the  
 combination is not possible.

मुख्येन वा नियम्येत ॥ १० । ५ । ६० ॥

मुख्येन by the principal ; वा on the other hand ; नियम्येत may be  
 regulated.

60. On the other hand, it may be regulated by the principal.

The second objector says that they are not on equal footing ; the रथंतर  
 happens to be first.

निमित्तविधाताद्वा क्रतुयुक्तस्य कर्म स्यात् ॥१०५।६१॥

निमित्तविधाताद्वा by reason of the disappearance of the cause ; वा on  
 the other hand ; क्रतुयुक्तस्य of the sacrifice ; कर्म the action ; स्यात् is.

61. On the other hand, by reason of the disappearance of the  
 cause, the action is of the sacrifice.

The author says that here the causes or bases on which the songs depend,  
 are रथंतर and बृहत् ; they disappear and so the procedure is to be regulated by  
 the sacrifice. Neither there is रथंतर song nor is there बृहत्. So there will  
 be no beginning with the उपवती or with अग्नियवती verses. In this connection,  
 it is better to explain the difference between a क्रतु and यज्ञ which are both  
 translated by the word 'sacrifice.' The former is a sacrifice with the sacri-  
 ficial posts while the latter is without them.



Adhikaraṇa xvii. sūtras 62-64. dealing with the subject that the ऐन्द्रवायव cups are not to be displaced but to be taken first of all.

ऐन्द्रवायवस्याग्रवचनादादितः प्रतिकर्षः स्यात् ॥

१० । ५ । ६२ ॥

ऐन्द्रवायवस्य of ऐन्द्रवायव (cups) ; अग्रवचनात् under the text of priority ; आदितः from the beginning ; प्रतिकर्षः taking out, displacement ; स्यात् is.

62. Under the text that ऐन्द्रवायव cups are first, they should be displaced and taken first of all.

In the ज्योतिष्टोम sacrifice, 1st उपांशु and 2nd अंतरयाम are अधारा cups and 3rd इन्द्रवायव and 4th मैत्रावरुण are the धारा cups. The text in that connection is “वाग्वाएपायदैन्द्रवायवो यदैन्द्रवायवाग्राग्रहाग्रहान्ते वाचमेवानुप्रयन्ति अग्वाधारस्यागृह्णाति” “It is the tongue ; they are the इन्द्रवायु cups, those who take the इन्द्रवायु cups, hold the tongue. He takes them with the minute flow.”

The question is, whether the इन्द्रवायव cups should be taken even before उपांशु and अंतरयाम or in the order given above. The reply of the objector is that they should be taken first of all, should be displaced and brought before उपांशु and अंतरयाम cups.

अपि वा धर्माविशेषात्तद्वर्माणं स्वस्थाने प्रकरणादग्रत्वमुच्यते ॥ १० । ५ । ६३ ॥

अपि also ; वा on the other hand ; धर्माविशेषात् by reason of the procedure being general ; तद्वर्माणम् of the procedure of that ; स्वस्थाने at its own place ; प्रकरणाद् by reason of the context ; अग्रत्वम् the priority ; उच्यते is called.

63. On the other hand, by reason of the procedure being general, the procedure of that will be at its own place ; by reason of the context, it is called first.

The author says that no displacement will take place ; ऐन्द्रवायव cups will be taken in their own order ; because they happen to be first in their class, so they are called first.

धारासंयोगाच्च ॥ १० । ५ । ६४ ॥

धारासंयोगात् by reason of the connection with the ‘धारा’ ; च and.



64. And by reason of the connection with 'धारा'.

The author says that ऐंद्रवायव cups are धारा cups. And as they are taken first in the class of धारा cups, so they are first.

Adhikarapa xviii sūtras 65-66 dealing with the subject that even when any desire is connected the ऐंद्रवायव cups are prohibited to be taken first.

**कामसंयोगे तु वचनादादितः प्रतिकर्षः स्यात् ॥१०॥५॥६५॥**

कामसंयोगे in connection with the desire ; तु on the other hand ; वचनात् under the text ; आदितः from first ; प्रतिकर्षः displacement ; स्यात् is.

65. On the other hand, when desire is connected under the text, they will be displaced and brought first.

There is a text "ऐंद्रवायवाग्रान् ग्रहान् गृह्णीयाद्यः कामयेत यथापूर्वं प्रजा-प्रकल्पेरन्" "Let him take cups preceded by इन्द्रवायू cups, if he wishes to raise progeny as before."

The question is, that when any desire to be fulfilled is connected with the ऐंद्रवायव cups, should they, then, be taken from their place and drunk first ? The reply of the objector is that there is an express text for this transposition and the ऐंद्रवायव cups should be taken first.

**तद्देशानां वाऽग्रसंयोगात्तदुक्तं कामशास्त्रं स्यान्नित्य-  
संयोगात् ॥ १० । ५ । ६६ ॥**

तद्देशानां in their order ; वा on the other hand ; अग्रसंयोगात् by reason of being the first ; तदुक्तं connected with it ; कामशास्त्रं the text laying down the desire ; स्यात् is ; नित्यसंयोगात् by reason of being connected permanently.

66. On the other hand, by reason of being the first in their order, the text laying down the desire is along with it ; because it is permanently connected.

The author says that there will be no transposition and ऐंद्रवायव cups will be taken in their order. They are first in the धारा cups and being taken up, they fulfill the purpose ; because, the accomplishment of desire is permanently connected with the taking of the cups in their proper order.



Adhikaraṇa xix. sūtras 67-69. dealing with the subject that भास्विन &c. cups are to be transposed and taken first.

**परेषु चाग्रशब्दः पूर्ववत्स्यात्तदादिषु ॥ १० । ५ । ६७ ॥**

परेषु in subsequent ; च and ; अग्रशब्दः the word 'first' ; पूर्ववत् like the preceding ; स्यात् is ; तदादिषु in that etc.

67. And the word 'first' in the subsequent ones, like the preceding (अधिकरण) in that &c.

There is ज्योतिष्टोम ; there are cups subsequent to ऐंद्रवायव which are mentioned for the accomplishment of certain desires.

"आश्विनाग्रान् गृहीयादामयाविनः" "शुक्राग्रान् गृहीयादभिचरतः" "मंथ्यग्रान् गृहीयादभिचर्यमाणस्य" "Let those who are afflicted with a disease take cups preceded by भास्विन." "Let those who perform sorcery take cups preceded by शुक्र." "Let those who will perform sorcery, take cups preceded by मंथी."

Now the question is, whether these cups are to be taken in the order or should they be taken first, by displacement for the accomplishment of the desires mentioned? The reply of the objector is that in view of the principle laid down in the foregoing अधिकरण the cups are to be taken in their order, without any displacement.

**प्रतिकर्षो वा नित्यार्थेनाग्रस्य तदसंयोगात् ॥ १०।५।६८॥**

प्रतिकर्षः displacement ; वा on the other hand ; नित्यार्थेन by the permanent object ; अग्रस्य of the first ; तदसंयोगात् by reason of its being unconnected.

68. On the other hand, there is displacement ; the object is permanently connected with the 'first', by reason of that being unconnected.

The author says that the text is uncommon ; the fruit is assigned in case the cup is taken first. If the cup is taken in the order of the model sacrifice, there will be nothing extraordinary ; it is only in the case of displacement that a certain fruit is accomplished. So the शुक्र or the भास्विन cup is to be taken first after displacement.

**प्रतिकर्षञ्च दर्शयति ॥ १० । ५ । ६९ ॥**

प्रतिकर्षं displacement ; च and ; दर्शयति is shown.

69. And the displacement is shown.



The author says that there are texts which go to show that the cups are to be taken out of their order for the accomplishment of the desired object. “धारयेयुस्तं यंकामायगृहीयुः ऐंद्रवायवंगृहीत्वा सादयेत् तयंकामायगृहीयुः” “Let them hold that which they take up with the particular object ; let him place cups consecrated to इन्द्र and वायु gods and which have been taken up with the particular object.”

So they should be taken first after displacement.

Adhikaraya xx. sūtras 70-72, dealing with the displacement of भास्विन &c. cups and taking them before ऐंद्रवायव.

**पुरस्तादैन्द्रवायवस्याग्रस्य कृतदेशत्वात् ॥ १० । ५ । ७० ॥**

पुरस्तात् before ; ऐन्द्रवायवस्य of ऐंद्रवायव ; अग्रस्य of the first ; कृतदेशत्वात् by reason of being arranged.

70. Before ऐंद्रवायव, by reason of making the first as the place.

These above-mentioned cups are to be taken first after displacement in order to accomplish the desire; this proposition has been established in the foregoing अधिकरण. Now the question is, whether they are to be taken before the अधारा cups or धारा cups, namely उपांशु and अंतरयाम or after them and before ऐंद्रवायव. The reply of our author is that they are to be taken before ऐंद्रवायव cups, because they are located as first in the धारा class of the cups.

**तुल्यधर्मत्वाच्च ॥ १० । ५ । ७१ ॥**

तुल्यधर्मत्वात् by reason of having the equal characteristics ; च and.

71. By reason of having the equal characteristics.

The author gives a reason in support of his view; he says that the word “first” means first of the class. All these cups partake of the characteristics of the धारा cups ; so they are to be taken first in the ऐंद्रवायव class of cups.

**तथा च लिङ्गदर्शनम् ॥ १० । ५ । ७२ ॥**

तथा similarly ; च and ; लिङ्गदर्शनम् indicative mark.

72. And similarly there is an indicative mark.

The author relies on the text. “धारयेयुस्तं यंकामायगृहीयुः । ऐंद्रवायवंगृहीत्वासादयेत् । अथतंसादयेद् यंकामायगृहीयुः” “Let them hold that which they



take up with the particular object; let him place the इन्द्रवायव cups after taking them up: let him place that which he has taken up with the particular object." This goes to show that they are to be taken up before ऐन्द्रवायव.

Adhikaraṇa xxi. sūtras 73-74. dealing with the subject that the remnants of a cup are to be transposed.

**सादनं चापि शेषत्वात् ॥ १० । ५ । ७३ ॥**

सादनं remnants, sediments ; च and ; अपि also ; शेषत्वात् by reason of being the शेष.

73. And the remnants also by reason of being the शेष.

The above named cups have been transposed as seen in the preceding adhikaraṇa ; will the remnants be also transposed or not ? The reply of our author is in the affirmative, because it is the remainder.

**लिङ्ग दर्शनाच्च ॥ १० । ५ । ७४ ॥**

लिङ्गदर्शनात् by seeing the force of the text ; च and.

74. And by seeing the force of the text.

The author relies on the लिङ्ग argument.

“धारयेयुः यंकामायगृहीयुः । ऐन्द्रवायवं गृहीत्वासादयेत् । अथतंसादयेत् यंकामायगृहीयुः” “Let them hold that which they take up with the particular object; let him place the इन्द्रवायव cups after taking them up : let him place that which he has taken up with the particular object.”

So we see that ग्रहण (taking up) and सादन (placing) both accompany together.

Adhikaraṇa xxii. s. t. 75-76. dealing with the subject that the gift is not displaced.

**प्रदानं चापि सादनवत् ॥ १० । ५ । ७५ ॥**

प्रदानं the gift ; च and ; सादनवत् like the remnants or sediments.

75. And the gift is also like the remnants.

Now the question is whether the gift of the contents is also to be transposed or not. The reply of the objector is that it will also follow the principle applicable to the remnants i. e. it will be transposed.

**न वा प्रधानत्वाच्चेष्टत्वात्सादनंतथा ॥ १० । ५ । ७६ ॥**

न not so ; वा on the other hand ; प्रधानत्वात् by reason of being the



principal ; शेषत्वात् by reason of the subordinate; सादनं remnants, sediments; तथा like.

76. Not so; by reason of being the principal and by reason of the subordinate, the remnants are transposed.

The author says that the gift is principal while the remnants are subordinate ; so the gift can not be transposed like the remnants.

Adhikaraṇa xxiii. sutras 77-78. dealing with the subject that in ज्यनीका when ऐंद्रवायव cups are said to be first, it is in the nature of समानविधि.

**ज्यनीकायां न्यायोक्तेष्वाम्नां गुणार्थं स्यात् ॥१०५॥७७॥**

ज्यनीकायां in ज्यनीका ; न्यायोक्तेषु when properly stated ; आम्नां ordaining ; गुणार्थं by way of description of quality ; स्यात् is.

77. In ज्यनीका when it is properly ordained, it is by way of description of quality.

There is a sacrifice extending for 12 days. There is a ज्यनीका in it. The first and the last days are called प्रायणीय and उदयनीय respectively. They have ऐंद्रवायव cups first ; then there is the 10th day. After excluding these 3 days, the remaining nine days are called ज्यनीका. The first day has ऐंद्रवायव cups, the second day has शुक्र and the third day has the आप्रयण cup first. The same process is repeated in the remaining two groups of three days in the ज्यनीका. In the model sacrifice i.e. in the द्वादशाह, the first day has the ऐंद्रवायव cups first ; here in the ज्यनीका, we also find the ऐंद्रवायव cups on the first day which is the 2nd day of the द्वादशाह. So the objector says that this repetition which is under the चोदक text and, therefore justified, is by way of description of the quality (गुणवाद) i. e. for the praise.

**अपि वाऽहर्गणेष्वग्निवत्समानविधानं स्यात् ॥**

१० । ५ । ७८ ॥

अपि वा on the other hand ; अहर्गणेषु in the sacrifice lasting for days ; अग्निवत् like the establishment of fire ; समानविधानं equal command ; स्यात् is.

78. On the other hand in the sacrifice lasting for days like the establishment of fire, it is of equal command.

The author says that in such sacrifices which last for days, such



procedure is under a विधि of equal force, the same being in the modified and the model sacrifices, just as it is in अग्न्याधान. “अथातोऽग्निष्टोमेनैवानुयजति, तमु क्थेन, तमति रात्रेण, तंचतूरात्रेण, तंपंचरात्रेण, तंसप्तरात्रेण, तंनव रात्रेण, तंदशरात्रेण, तमेकादशरात्रेण.” “Now he makes him sacrifice by अग्निष्टोम, by उक्थ्य, by अतिरात्र by four night-ceremony, by five-night-ceremony, by seven-night ceremony, by nine-night-ceremony, by ten-night-ceremony and by eleven-night-ceremony.”

So they are both of similar विधि (binding force).

Adhikaraṇa xxiv aśvins 79-82. dealing with the subject that व्यूढद्वादशाह is the modification of समूढ.

द्वादशाहस्य व्यूढसमूढत्वं पृष्ठवत्समानविधानं स्यात् ॥

१० । ५ । ७९ ॥

द्वादशाहस्य of द्वादशाहः व्यूढसमूढत्वं, व्यूढ and समूढ nature पृष्ठवत् like the पृष्ठ (songs); समानविधानं of equal commands ; स्यात् is.

79. The व्यूढ and समूढ of द्वादशाह are of equal commands, like the पृष्ठ songs.

The द्वादशाह is of two kinds viz: समूढ and व्यूढ. The समूढ द्वादशाह has been described in the foregoing अधिकरण. The प्रायणीय, उदयनीय and tenth days are left out ; they have ऐंद्रवायव cups. The remaining nine days are as follows :—

I समूढ द्वादशाह or व्यनीक

1st day ऐंद्रवायव,	2nd day of द्वादशाह.
2nd day शुक्र,	3rd day ...
3rd day आग्रयण,	4th day ...
4th day ऐंद्रवायव	...
5th day शुक्र	...
6th day आग्रयण	...
7th day ऐंद्रवायव	...
8th day शुक्र	...
9th day आग्रयण	...

II व्यूढ द्वादशाह

1st day ऐंद्रवायव
2nd day ऐंद्रवायव
3rd day शुक्र
4th day } आग्रयण
5th day }
6th day ऐंद्रवायव
7th day }
8th day } शुक्र
9th day आग्रयण
10th day }
11th day } ऐंद्रवायव
12th day }

The question is whether व्यूढ is the modified form of समूढ. The reply



of the objector is that neither is the model of the other ; they are equally independent and have their separate विधिs, just as it is in the model sacrifice in the case of बृहत् and रथतर songs.

**व्यूढो वा लिङ्गदर्शनात्समूढविकारः स्यात् ॥१०।५।८०॥**

व्यूढः, व्यूढः; वा on the other hand ; लिङ्गदर्शनात् by seeing the लिङ्ग; समूढविकारः modification of समूढ.

80. On the other hand व्यूढ is the modified form of समूढ, by seeing the लिङ्ग.

The author says that व्यूढ is the modified form of समूढ. The reason is that there is a लिङ्ग "ऐंद्रवायवस्य वा एतदायतनं यच्चतुर्थमहः" "The fourth day is on the other hand, a place of ऐंद्रवायव cups." It is said in connection with व्यूढ. The 4th day of व्यूढ has not ऐंद्रवायव but आग्रयण ; on the other hand समूढ has ऐंद्रवायव on the 4th day. So it is possible only when व्यूढ is considered to be the modified form of समूढ.

**कामसंयोगात् ॥ १० । ५ । ८१ ॥**

कामसंयोगात् by reason of the connection with the desire.

81. By reason of the connection with the desire.

The author gives a reason in support of his view. "यः कामयेत बहु स्यां प्रजायेय". "He who desires that he may have many children....."

The काम्य or नैमित्तिक कर्म is the modified form of the नित्यकर्म. As व्यूढ is connected with the accomplishment of desire, it is a modified form and can not, therefore, be a model.

**तस्योभयथा प्रवृत्तिरैककर्म्यात् ॥ १० । ५ । ८२ ॥**

तस्य of that ; उभयथा in both ways ; प्रवृत्तिः application ; ऐककर्म्यात् by reason of being one act.

82. Its application is in both ways, because being one act.

The author says in conclusion that the अहर्गण्य applies in both ways. Where there is a श्रुति or लिङ्ग, there the व्यूढ applies and in other cases समूढ applies as a general rule.

Adhikarana xxv. sutras 83-87. dealing with the subject that in the session of animal sacrifice the त्र्यनीकाs are increased in their place.

**एकादशिनीवत् त्र्यनीका परिवृत्तिः स्यात् ॥ १० । ५ । ८३ ॥**



एकादशिनीवत् like एकादशिनी ; अनीकापरिवृत्तिः repetition of the अनीका ; स्यात् is.

83. Like एकादशिनी, अनीका is to be repeated.

We know what अनीका is. It is thus defined: "ऐन्द्रवायवाग्रौ प्रायणीयोदयनीयौ, दशमंचाहः, अथेतरेषां नवानामन्हामैन्द्रवायवाग्रं प्रथममहः, अथ शुक्राग्रम्, अथाग्रयणाग्रम्, अथैन्द्रवायवाग्रम्, अथ शुक्राग्रम्, अथाग्रयणाग्रम्" "The first (प्रायणीय) and the last (उदयनीय) days have the cups consecrated to इंद्र and वायु first and the tenth day also. Of the remaining nine days, the first day has ऐन्द्रवायव first ; then शुक्र first, then आग्रयण first ; then ऐन्द्रवायव again first, then शुक्र first, then आग्रयण first : then lastly ऐन्द्रवायव first, then शुक्र first and then आग्रयण first.

As explained above, excluding the 1st, 10th and 12th days of the द्वादशाह, the remaining nine days are called अनीका (see at p. 750) Now गवामयन is the annual sacrifice of समूह द्वादशाह. It has 361 days. They are divided into पूर्वपक्ष and उत्तरपक्ष consisting of 180 days each. The 181st day is विषुवात्; the 1st half consists as follows.

प्रायणीय 1st day.

चतुर्विंश 2nd day.

Then 4 अभिप्लवस of 6 days each = 24 days.

1 पृष्ठयह of 6 days = 6 „

30 days. 1st month.

In this way, the 2nd, 3rd, 4th and 5th months.

Then 3 अभिप्लवस of 6 days each = 18 days.

1 पृष्ठयह of 6 days = 6 days.

1 अभिजित् of 1 day = 1 day.

3 स्वरसाम of 1 day = 3 days.

28 days.

Taking the 1st two-days mentioned above, the total is 30 days ; the whole total thus comes to 180 days : 181 st day is विषुवात्.

2nd half.

3 स्वरसामs of one day each = 3 days.

1 विश्वजित् of one day = 1 day.



1 पृष्ठयह of 6 days = 6 days.\*

3 अभिप्लवस of 6 days each = 18 days.

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28 days.

Then again.

1 पृष्ठयह of 6 days = 6 days,

4 अभिप्लवस of 6 days each = 24 days.

---

30 days. 2nd month.

In the same way, the 3rd, 4th and the 5th months.

Then again.

3 अभिप्लवस of 6 days each = 18 days.

1 आयु of 1 day = 1 day.

1 गौ of one day = 1 day.

10 days of द्वादशाह = 10 days.

1 महावृत्त of one day = 1 day.

1 अतिरात्र of one day = 1 day.

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32 days.

Adding with the 28 days of the 1st, they make up 60 days i.e. 2 months. In this way the annual गवामयन is divided.

In these 180 days, the ज्योतिकास are to be repeated ; how are they to be repeated ? Are they to be repeated according to the दंडकलित or स्वस्थानविबृद्धि principle ? The ज्योतिकास when repeated successively till the 180th is reached, are said to be repeated according to the दंडकलित principle. As for instance, ऐंद्रवायव, शुक्र and आग्रयण; then the repetition of the same 3 times successively, is called ज्योतिका. Then repeating the ज्योतिका in the same order twenty times is according to the दंडकलित principle.

While on the other hand स्वस्थानविबृद्धि principle is to divide the 180 days into nine parts consisting of twenty days. The first part consists of ऐंद्रवायव, the second part of शुक्र and the third of आग्रयण and so on till all the 9 parts are completed. This is in पूर्वपक्ष or the 1st half consisting of 180 days, this

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\* The order of पृष्ठ, songs will be reversed here, the त्रयस्त्रिंश being last becomes first. (see at p. 755 in the commentary on सूत्र 85).



calculation is done on the अनुलोम principle i.e. in the proper order. While in the उत्तर पक्ष i.e. 2nd half consisting of 180 days, it is done by the प्रतिलोम or reverse order i.e. आग्रयण, then शुक्र and ऐन्द्रवायव last and so on in the प्रतिलोम order. The second half is also divided into 9 parts consisting of 20 days each. Now the question for determination in this अधिकरण is, whether the त्र्यनीका is to be repeated according to दंडकलित or स्वस्थानविवृद्धि, as explained above. The reply of the objector is that it is to be done on the दंडकलित principle just as it is in एकादशिनी i. e. a sacrifice consisting of 11 animals.

**स्वस्थानविवृद्धिर्वाऽहामप्रत्यक्षसङ्ख्यत्वात् ॥१०॥५॥८५॥**

स्वस्थानविवृद्धि, स्वस्थानविवृद्धि ; वा on the other hand ; अहाम् of the number of the days ; अग्रप्रत्यक्षसङ्ख्यत्वात् by reason of the number being not laid down.

84. On the other hand, they should be done on the स्वस्थानविवृद्धि principle, because the number of the days have not been laid down.

The author says that the त्र्यनीकास are to be repeated on the स्वस्थानविवृद्धि principle, as no rule has been laid down about the number of days; so it is proper that the cups should be repeated in their own places.

**पृष्ठ्यावृत्तौ चाग्रयणस्य दर्शनात् त्रयस्त्रिंशे परिवृत्तौ**

**पुनरैन्द्रवायवः स्यात् ॥ १० । ५ । ८५ ॥**

पृष्ठ्यावृत्तौ on repetition of the songs ; च and ; आग्रयणस्य of the आग्रयण ; दर्शनात् by reason of seeing ; त्रयस्त्रिंशे in thirty-three ; परिवृत्तौ on reversal ; पुनः again ; ऐन्द्रवायवः, इन्द्रवायु cups ; स्यात् is.

85. On the repetition of the songs, by reason of seeing the आग्रयण and on reversal of 33 again, there are इन्द्रवायव cups.

The author gives a reason in support of his view. In पृष्ठ, the order is त्रिवृत्, पंचदश, सप्तदश, एकविंश, त्रिणव and त्रयस्त्रिंश.

They are in order for six days successively. See the list of the days in the उत्तर half, in the commentary on सूत्र 83 at p. 753. Now if we apply the principle of दंडकलित, excluding the प्रायणीय and चतुर्विंश in the पूर्वपक्ष, the त्र्यनीका will be completed on the 173rd day. There will be 7 days left in excess. The 180th day will be of ऐन्द्रवायव. The 181st day i. e. विषुवात्



will be the day of शुक्र and the 1st स्वस्माम day will be the आग्रयण day. The श्रुतीका will be complete with विश्वजित्; the त्रयस्त्रिंश i. e. the first day of the पृष्ठय will be एन्द्रनायक.

This is contrary to the लिङ्ग.

“जगतीवैछुंदांसि प्रत्यवरोहन्ति आग्रयणवैग्रहाः, बृहत्पृष्ठानि, त्रयस्त्रिंशंस्तोमः.”  
 “The metres descend toward the जगती; the आग्रयण is the cup, the बृहत् is the पृष्ठ (song) and thirty three are the psalms.”

But on the contrary according to the स्वस्थानविवृद्धि principle the श्रुतीका will be complete in the 1st half (पूर्वपक्ष) i. e. the 180 days which are divided into 9 parts. The उत्तरपक्ष will commence and the पृष्ठय will come under the first part consisting of 20 days. According to the प्रतिलोम principle, the आग्रयण will come first in the first part consisting of 20 days. So the लिङ्ग is consistent with स्वस्थानविवृद्धि doctrine. Though the 33rd (त्रयस्त्रिंश) is the last day of पृष्ठय, yet comes first here by the प्रतिलोम principle.

वचनात्परिवृत्तिरैकादशिनेषु ॥ १० । ५ । ८६ ॥

वचनात् under a text; परिवृत्तिः repetition; एकादशिनेषु in एकादशिनी.

86. There is a repetition in एकादशिनी under a text.

The author says that the case of एकादशिनी is entirely different. There is an express text which lays down the दंडकलित principle. “वारुणमंततः पुनः पर्यावृत्तेषु आग्नेय मेव प्रथमेऽहनि आलभेत” “Last is the animal consecrated to वरुण, then again on repetition the animal consecrated to Agni is brought to the sacrifice on the first day.”

लिङ्गदर्शनाच्च ॥ १० । ५ । ८७ ॥

लिङ्गदर्शनात् by seeing the लिङ्ग; च and.

87. And by seeing the लिङ्ग.

The author says that there is also a लिङ्ग to support the proposition that दंडकलित principle applies in the case of एकादशिनी. “प्राणावा एकादशिनायदेकादशिनिभिरीयुरहानि अतिरिच्यन्ते पशवोवा” “The एकादशिनी is the life, because they resort to एकादशिनी, either the days or animals increase.” This increase or decrease is possible only under the दण्डकलित principle.

Adhikaraṇa xxvi, dealing with the subject that in ह्युद् the metre is to be changed in the mantra.



## छन्दोऽयतिक्रमाद्ब्यूढे भक्षपवमानपरिधिकपालस्यम न्त्राणां यथोत्पत्तिवचनमूहवत्स्यात् ॥ १० । ५ । ८८ ॥

छन्दोऽयतिक्रमात् by reason of the change of metre, ब्यूढे in ब्यूढ ; भक्षपवमान परिधि कपालस्य of भक्ष, पवमान, परिधि, कपाल, मन्त्राणां of the mantras, यथोत्पत्ति वचन as original text ; ऊहवत् like ऊह ; स्यात् is.

88. By reason of the change of metre in ब्यूढ, the mantras belonging to भक्ष, पवमान, परिधि and कपाल should be read as original, like ऊह.

We have seen what ब्यूढ is. In it the भक्ष, पवमान, परिधि and कपाल are transferred under a चोदक text. There are भक्षमन्त्र in the three सवन in the गायत्री, त्रिष्टुम् and जगती metres. So also in three पवमान and in three परिधि. गायत्रीमध्यमः परिधिः त्रैष्टुभोदक्षिणः जागत उत्तरः” “गायत्री is the middle boundary stick, the त्रिष्टुम् is the southern and जगती is the northern.”

Similarly in connection with कपाल, there is a text. “अष्टाकपालः प्रातःसवनीय, एकादशकपालः माध्यंदिनीयः, द्वादशकपालस्तार्तीयसवनिकः” “The cakes baked on eight pans belong to the morning सवन, the cakes baked on eleven pans belong to the midday सवन and the cakes baked on twelve pans, the third सवन.”

Here too the metres will be गायत्री, त्रिष्टुम् and जगती. Under a text there is a change of metres “छुंदांसिवा अन्योन्यस्य लोकमभिधायन् गायत्री त्रिष्टुम्, त्रिष्टुब्जगत्याः, जगतीगायत्र्याः” “The metres wishing the place of one another, the गायत्री of त्रिष्टुम्, त्रिष्टुम् of जगती and जगती of गायत्री .....

The question is, whether there should be an entire change of the metre or there should be only a verbal change in the मन्त्र. The reply of our author is that the entire metre is not to be displaced but there will be only a verbal change on the principle of ऊह and the मन्त्र will be read in their proper order. The mantras are given in the commentary of शबर ; for fear of prolixity, they are not given here.

END OF PĀDA V.



## PĀDA VI.

Adhikaraṇa I. sūtras 1-2 dealing with the subject that रथतर &c. songs should be sung in

० तुच.

एकचस्थानि यज्ञे स्युः स्वाध्यायवत् ॥ १० । ६ । १ ॥

एकचस्थानि in one ऋक् verse ; यज्ञे in a sacrifice ; स्युः are ; स्वाध्यायवत् just as in reading.

1. In a sacrifice in one ऋक् verse, just as in reading.

There are songs such as रथतर, बृहत्, वैरूप, वैराज, शक्र and रैवत.

The question is whether they should be sung in one ऋक् verse or in a group of three ऋक् verses. The reply of the objector is that they should be sung in one ऋक् verse ; because while music is practised, these songs are sung in one rik verse.

तुचे वा लिङ्गदर्शनात् ॥ १० । ६ । २ ॥

तुचे in a group of 3 ऋक् verses ; वा on the other hand ; लिङ्गदर्शनात् by reason of seeing the force of the text.

2. On the other hand, in a group of 3 ऋक् verses, by reason of seeing the force of the text.

The reply of our author is that they should be sung in a group of 3 ऋक् verses ; in support of his view, he relies on the inference derived from the text. “अष्टाक्षरेण प्रथमायाऋचः प्रस्तौतिद्वयक्षरेणोत्तरयोः” “He sings the ऋक् verse of the first (योनि) with eight letters and of the उत्तरा with two letters.” There is another text.

“ऋक् सामउवाच मिथुनी संभवावेति । सोऽवृवीत् नवैवंममाल मसिजायार्थं वेदेमे महिमेति । तेद्वेभूत्वोचतुः संभवामेति सोवृवीन्नैववामममालं स्त्रोजायार्थंवेदो मेमहिमेति । तास्त्रिभूत्वोचतुः मिथुनीसंभवामेति सोऽवृवीत्संभवाम इति । तस्मादेकं सामतुचे क्रियते स्तोत्रीयं” “Rik said to the साम ‘let us be a pair’ ; he said thou art not fit to be my wife, my glory is the Veda.’ Then they became two and said, ‘let us be a pair’ ; he said ‘you both are not enough to be my wife, my glory is the Veda’. Then they became three and said ‘let us be a pair’ ; then he agreed and said ‘let us be a pair’ : for a स्तोत्रीय psalm therefore, three verses are grouped together” (See at p. 537).

Adhikaraṇa II. dealing with the subject that by the word स्वर्क the time limit of seeing is meant.



# Swearing is the Goal

Of All Our Political Parties

THE

First in Swearing One Must

Just Know How It Was Lost

THE

First in Swearing One Must

Just Know How It Was Lost

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## **Of All Our Political Parties**

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## **To Win Swaraj One Must**

## **First Know How It Was lost.**

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